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DE SENECTUTE

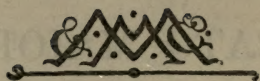
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CATO MAIOR.

A DIALOGUE ON OLD AGE

BY

M. TULLIUS CICERO.

Edited for the use of Schools with Notes, Vocabulary,
and Biographical Index

BY

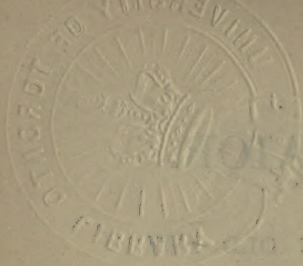
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PREFATORY NOTE.

THIS edition of the *de Senectute* is meant to form a companion volume to my edition of the *de Amicitia*; but for the convenience of those using it some of the Articles in the Biographical Index of the latter have had to be repeated. In revising the text I have used *Halm's* collation, and have consulted the notes of *Gernhard*, *Sommerbrodt*, *Lehmeyer*, *Klotz*, *Otto*, and lastly the critical notes of *Dr Reid*.

The Vocabulary is designed to form not only a handy dictionary for those who require one, but a concordance of the dialogue for general use. The Biographical Index has grown to somewhat excessive length; but rightly used it should (if its intention has been adequately carried out) convey many lessons in

history, and interest learners in a number of famous men, whose names they have perhaps been content to pronounce without attaching to them any very distinct idea. I have to thank Dr Henry Jackson for reading some of the sheets of the Biographical Index, and making valuable corrections.

CAMBRIDGE,

January, 1886.

INTRODUCTION.

§ 1. *The Composition of the Dialogue.*

CICERO says of the *de Senectute* that its composition had been delightful to him. A perusal of it seems to confirm this assertion. Something strained and artificial runs through the dialogue on Friendship which is absent from this. He lavishes on it a great wealth of illustration and quotation. All his reading, which was vast for his age, is made to contribute to the brightening of its pages. He carefully studied the chronology of the time at which he places the holding of the conversation, and makes the speaker refer to a host of names of men whose achievements rendered the history of Rome in the third century B.C. so memorable. And it is not only history that is laid under tribute: the Greek philosophers whom Cicero loved to study, and whose doctrines he had done more than any other Roman to make known, are continually called upon for their share in the banquet he was preparing. It is said that a man never speaks with so much interest as when he talks of himself: and in this dialogue though the words are Cato's the thoughts are Cicero's; and the ideal old age depicted in it was that which he proposed for himself. After the achievements of his manhood, so splendid as he thought them, he was now looking forward to the 'honour, obedience, troops

of friends' which should accompany a cultivated and philosophic old age tinged with the glory of a worthy public life. Another pleasure which the composition of the treatise would give him was the careful study of the life and writings, the opinions and habits, of the remarkable man whom he has made the chief speaker in it; and the feeling of successful skill in representing them dramatically in his book. The year in which he was writing was one of great trouble and anxiety. Caesar fell in March of this same year [B.C. 44]; and the sequel of that event had not been what Cicero hoped. No restoration of the supremacy of the Optimates followed, no security for the maintenance of the republic. The consul Antony was only pretending to keep peace with the party of the assassins, and was waiting all the time, it seemed, for an opportunity of striking a blow which should ruin them and secure his own position. Cicero's own life was, or he thought it was, in imminent peril; and he was wandering from villa to villa in Southern Italy uncertain what to do: now taking ship for Greece, and now landing again, unable to quit Italy or to abandon the hope of the final triumph of the Constitutional party. In the midst of these distractions this treatise (among many others) was penned. It seems to have been completed early in the spring: for at the beginning of May in a letter to Atticus he says that he must read over his Cato Major to keep himself from growing bitter and fretful; and before the end of the summer it had been sent to Atticus and was to be read by him to his friends¹. Cicero was now in his 63rd year [b. Jan. 3, B.C. 106], and Atticus was between two and three years older.

¹ *ad Att.* 14, 21: 16, 3.

This was just the point in life at which according to Roman custom a man was called *senex*¹; but it was early enough in that period for Cicero to regard his age with complacency rather than repining. It was an age which freed a man from all necessity of performing public services without preventing his performing them if he had the power, will, and necessary credit². To Cicero three-score years had brought no diminution to his ardent feelings or his extraordinary intellectual activity. He must have been a man of excellent health, and possessed in a marvellous degree of that faculty, said to be so characteristic of an eminent living statesman, of extraordinary concentration combined with endless versatility. However eager he is in politics, however restless he is in his movements, his studies and his composition go on, and to each in turn he seems to devote his whole energy and vigour. So it came to pass that in this which was to be the last entire year of his life he finished, besides this dialogue, the *de Officiis*, the *de Natura Deorum*, the *de Gloria*, the *Topica*, and the *de Amicitia*.

§ 2. *The Plan of the Dialogue.*

The dialogue affects to be a conversation held in the year B.C. 150 between Cato, then 83 years old, and two young men, the representatives of the new

¹ See note on p. 1, l. 3.

² Cicero himself (see § 60) reckons the *cursus honorum* 'the time for holding all the offices in rotation' as 30 years. The earliest of these *honores* was the Quaestorship, the age for which seems to have been from 30 to 31. So that 30 years would almost represent the time between that age and *senectus*. Again the military age was from 17 to 47,—again thirty years, which was regarded, it appears, as the length of a working life at Rome.

generation, who were soon to win the highest distinction in the state,—Scipio Africanus the younger, and Caius Laelius the younger. Cato had always been in extreme opposition politically to the Scipios, but the younger Africanus (by birth Aemilius Paullus) was connected with him, by the marriage of his sister with Cato's elder son. This son was lately dead, and the young Africanus may have been with propriety represented as visiting the old man with respect, without regard to the quarrels of his adoptive family. The father of the young Laelius, too, had been well known to Cato, who had served under him in Sicily and Africa at the end of the 2nd Punic War. Cicero therefore has selected his group well for his purpose. The two young men have subjects in common with the old man, and are fitting representatives of the new generation, which with its new learning and new ideas had grown up round him, not without modifying and softening his old-fashioned ways and prejudices. However, as in the *de Amicitia*, the main discourse is in the mouth of one speaker, Cato, who is represented as induced by the expressions of surprise on the part of the young men at his hale and cheerful old age to state the secret of his happy state; and thence to discuss the various reasons which have made men loathe old age; and to suggest a wise way of life which may lead us to treat old age, like every other part of our existence, as a mere period in the natural succession of time, the happiness of which depends on ourselves.

§ 3. *The two interlocutors of Cato.*

(1) SCIPIO.

Publius Cornelius Scipio Aemilianus Africanus

Minor was born in B.C. 185, son of L. Aemilius Paullus Macedonicus. The elder Africanus married his aunt, and the son of this great man, being feeble in health and childless, adopted him : hence his names. He had already at the supposed time of this dialogue (B.C. 150) done some distinguished service in Spain : and was afterwards to be the destroyer of Carthage in B.C. 146, and of Numantia in B.C. 133, and to perish in a mysterious manner in B.C. 129. Throughout his life he was a man of singular purity and disinterestedness, of wide cultivation, and great taste for literature. At the time of the dialogue he would be 35 years old, and all these great achievements were yet to come, although Cato (§ 19) is made to express a kind of prophetic hope of them.

(2) LAELIUS.

Caius Laelius Sapiens, born in the year before Scipio, B.C. 186, was associated with him in every event of his public career, as well as in the closest personal and private intercourse. His introduction here as a speaker followed naturally from that of Scipio. Their friendship was famous, and where Scipio was there Laelius was likely to be. Laelius also represented even more than Scipio the learning and culture of the day. His cognomen of *Sapiens* he acquired, as others had done, from his deep knowledge of jurisprudence, and as a politician, though not so eminent, he was in opposition as Scipio was to the extreme party which was headed by the Gracchi.

§ 4. *Cato*.

In the latter quarter of the third century B.C. one of the best and most upright of the Patricians, Lucius Valerius Flaccus, had a country house near

Tusculum. While staying there he was often told by his slaves about the owner of a small estate in his neighbourhood. This young man had acquired a great reputation among his neighbours for the vigour and industry with which he cultivated his farm, for the rugged honesty of his character, for the raciness of his wit, and the homely wisdom of his conversation, as well as by his power of eloquence displayed in local courts, and his rigid fairness when acting as arbitrator. The curiosity of Flaccus was roused. He asked his neighbour to dinner; perceived the sterling worth and energy of his character; and believing that he had found a man able and willing to cope with the growing corruption and effeminacy of Roman life, persuaded him to come to Rome and take his chance with other citizens of rising in civil life¹.

This young man was Marcus Porcius Cato. His family—belonging to the plebeian gens Porcia,—had formerly been distinguished by the cognomen of Priscus, but the reputation of his father or grandfather among his neighbours for good sense (says Plutarch) had caused them to receive the name of Cato, formed from the word *catus* ‘shrewd’². Both the father and grandfather had served as soldiers, but neither had held office, and Marcus was therefore a *novus homo* when he came to Rome. Still, as Tusculum was a *municipium cum suffragio*, he was a full citizen, and, if he resided at Rome and showed himself in the forum as taking part in public business, had as good a chance of being elected to office as another³.

¹ Plutarch *Cato* 5, Nepos 1.

² Plutarch *Cato* 1, Nepos 1.

³ Cic. *de Legg.* 2, 2, 5 *cum ortu Tusculanus esset, civitate Romanus, habuit alteram loci patriam alteram juris.* cp. *pro Sull.* § 23, and *de Rep.* 1, 1, 1.

The date of his birth is variously given (B.C. 234—1); but it seems that the year B.C. 214 was that in which he first served in the Roman army, after having spent his boyhood almost wholly in agriculture. In this year he served either at Capua or in Sicily, possibly both¹, and during the next ten years we hear of him as in the army of Fabius at the recapture of Tarentum; and in that of C. Claudius Nero at the battle of the Metaurus. He gained the reputation of an excellent soldier in these campaigns. He distinguished himself by the moderation of his food and drink and the immense powers of endurance which he displayed on the march. It was remarked that he carried his own heavy shield, and was attended by only one slave: that for the most part he only drank water, or at most, after great fatigues, the thin wine served out to the common soldiers². Thus the same hardiness which he had shown on his farm,—working stripped like his slaves or in the winter with the short tunic like theirs³,—he now showed on the field of war. He served under several commanders; but it was to Fabius that he most attached himself; and it was his party in the State which he joined when he began to take part in politics, against the rising party of Scipio, which consisted of those who were tired of the old-fashioned and backward tactics of Fabius⁴.

Having completed the term of purely military

¹ Cicero (*de Sen.* § 10) says Capua: Nepos says Sicily. But Nepos also says that in B.C. 214, he was a *Tribunus militum*, which according to Polybius (6, 19) he could not have been until he had served ten years, whereas Nepos himself asserts that he was only 17 in B.C. 214. Cicero places his birth in B.C. 234, the year before the first Consulship of Fabius Maximus.

B.C. 205
Cons.
P. Corn.
Scipio,
P. Li.
Crass.

² Plutarch, 1—3.

³ Plutarch, cp. Hor. *Ep.* 1, 19, 13.

⁴ 'He learnt war under Scipio or rather under Hannibal.' Pliny *N.H.* præf. 20.

service expected from a Roman citizen he became a candidate for office, and at the end of B.C. 206 was elected a Quaestor for the following year; and when the Quaestors drew lots for their sphere of service Cato's fell to serve under P. Cornelius Scipio, whose 'province' was to be Sicily with leave (obtained in spite of the opposition of Fabius) to carry the war into Africa if it seemed to him in the interest of the Republic to do so¹. The Quaestor's duties were mainly connected with finance, and Cato soon found himself at variance with his chief, who had little regard for economy, lived in great style, and was for sparing nothing which could help him to fulfil his project of finishing the Hannibalian war. Plutarch tells us that some remonstrance of Cato's received from Scipio the answer 'That such a careful Quaestor did not suit a man whose sails were set for Africa'². And though when Scipio's *imperium* was continued in the next year (B.C. 204), Cato remained with the army with the same Quaestorian power, and with the army crossed over to Africa acting under Laelius in conveying the *naves onerariae* from Lilybaeum³, he appears not to have remained when in the third year (B.C. 203) Scipio's *imperium* was indefinitely extended 'until he should have finished the war.' Some time in this year he returned by way of Sardinia, the ordinary course for those coming from Africa. There, we may remember with interest, he met Ennius; and recognising his ability induced him to come with him to Rome⁴. Once more at home he seems to have joined the party opposed to Scipio, though Fabius the aged leader of that party was now dead (ob. B.C. 203). He

¹ Livy, 29, 25. Nepos. Plutarch, 3.

² Plutarch *Cat.* 3.

³ Livy, Nepos.

⁴ Nepos.

declaimed against Scipio's extravagance and his oppressive measures in Sicily, and appears to have so far gained a hearing that commissioners were sent into Sicily to make enquiries. But Scipio's brilliant successes in Africa silenced all tongues for a time at least: and even Cato, when news of Zama [B.C. 202] reached Rome, uttered a palinode to all his abuse of Scipio and acknowledged that 'he alone had the breath of wisdom in him: the rest were but flitting shadows' [οἷος πέπνυται· ταὶ δὲ σκιαὶ αἰσσοῦσι]¹. Cato's old simplicity of life was maintained after his return to Rome. Unlike what often happened in the case of those who had tasted the luxury of some of the Greek cities of Sicily, he still dressed in the plainest clothes, and bought none but the roughest and strongest slaves². This rugged simplicity joined to his manifest oratorical ability secured the favour of the people, and at the end of B.C. 200 he was elected one of the Plebeian Aediles, whose duties were connected principally with the public buildings and baths used by the lower orders³. Hardly anything is recorded of his aedileship except that he and his colleague C. Hilvius restored certain Plebeian games, we may believe at the minimum of cost. At the *Comitia* of B.C. 199 he was elected one of the Praetors, and drew as his 'province' Sardinia. Thither he was appointed to go with 3000 infantry and 200 cavalry, to relieve and disband the army which was in the Island⁴. Sardinia had been finally reduced to obe-

B.C. 199

B.C. 198

¹ Polyb. 37. 8. Plutarch seems to ignore his going to Africa, and says that he returned from Sicily and attacked the extravagance of Scipio (*Cat.* § 3): but see Livy, 29, 25.

² Plutarch, 4.

³ Livy, 31, 27; Seneca *Ep.* 86, 10.

⁴ Livy, 31, 27—8; Plutarch, 6.

dience by the Romans, and the Carthaginian army of invasion driven out, in B.C. 215, under Titus Manlius. The cities had a fixed amount of tribute in money and corn imposed upon them, and a Roman garrison was maintained in the Island under the command of one of the Praetors of the year, who resided at Caruli the chief naval station on the south (Cagliari). The Island though unhealthy was rich in corn and minerals and enjoyed a considerable trade. Cato seems to have found there a great deal of mischief being done by money-lenders, who are pretty sure to be the concomitants of trade; and he is said to have eventually forced many of them to leave the island. He set also an example much needed of an unostentatious way of life, and declined to allow the Provincials to spend huge sums in entertainments in his honour. He also declined to avail himself of the tents, furniture, clothes, and servants which other Praetors had used at the expence of the Island,—a practice which grew to a scandalous height in the provinces in after times, and which seems to be the origin of the ‘purveyance’ and ‘maintenance’ of our early kings which were so unpopular¹. Cato visited the towns of his province on foot, attended by one slave; he heard law suits with dignity, and soon showed that in this respect

B.C.197 he was incorruptible. He was relieved in the next year by Lucius Atilius, and no doubt returned to

B.C.196 Rome and his farm at Tusculum. Next year he would have to be attending to his canvass for the Consulship. This seems to have been assured to him now, although he was a very different kind of man to the generality of those who won their way to the highest places at Rome. His appearance, if

¹ Livy. Plutarch.

we may trust the epigram quoted by Plutarch, was forbidding:

Red-haired, sharp-toothed, fierce-eyed,—from him gone dead
E'en Proserpine herself will turn her head.

Moreover the frugality and parsimony which he had practised on his farm, where the sight of the poor dwelling of the famous Manius Curius had inspired him with an ascetic spirit¹, he carried with him into his city life; and no hope therefore of splendid shows or liberal expenditure could tempt the people. The Romans of this age however were not yet corrupted by the bribery of a later time, and they could recognise worth and manliness. He was elected Consul at the end of 196 B.C., with his old friend Lucius Valerius Flaccus, and when the Consular provinces were allotted Spain fell to him². Spain was not yet reduced as afterwards B.C. 195 into two regular provinces. The Romans were in military occupation of it, and one army was in the South under the command of a Praetor, while the Consul had charge of all that lay to the North of the Ebro, where Cato found the warlike tribes which occupied it in a very disturbed state.

But before he started for his province he appeared in public as an opponent of the repeal of the Lex Oppia, a sumptuary law passed in B.C. 215 forbidding any woman to have more than half an ounce of gold ornament, or to ride in a carriage in Rome or any town unless at public sacrifices³. It is needless to point out why such a law should be attacked, and in spite of Cato's opposition the repeal was carried. B.C. 195 Livy gives Cato's speech, but it is probably one composed by Livy himself, for elsewhere when he mentions an extant speech of Cato's (e.g. in 45, 25)

¹ Plutarch, 2.

² Livy, 33, 42.

³ Livy, 34, 1—4.

he refers his readers to it, and does not give the text or a version of it.

B.C. 195 Cato then went to his province as early in the spring as possible. The modesty of equipment with which he started upon his praetorian government could not be entirely maintained in this higher office, but he reduced everything as far as he could. He started with only three slaves¹, but found it absolutely necessary to purchase two more: and while on board the ships that were taking him to his province he made a point again of drinking the poor wine which was served out to the men². He started with 25 ships of war, coasted along under the maritime Alps, touched at the most North-easterly point of Spain, and from thence went Southward to Rhoda (*Rosas*) where he drove out a Spanish force. He disembarked at Emporiae on the coast of the same bay, a kind of double town, one part of which had been colonised by Phocaeans from Marseilles the other by native Spaniards. He found the granaries full of corn from the last harvest, and he determined that the war should support itself. He therefore sent home the contractors for supplying the army provisions, and looted the parts of the country in which the natives were in arms. He made a permanent camp near Emporiae, tempted the enemy out by a stratagem and defeated them with considerable slaughter; though it appears that at one time he was in a most hazardous situation and in danger of being driven altogether out of the country³. The skill and courage with which this danger was met and overcome gained him great repu-

¹ Cato's works, *Or. fr.* 3, ed. Jordan.

² Pliny *N. H.* 14, 9.

³ Livy, 34, 8—12; Cato *Orat. fr.* 1 § 8.

tation, enhanced by his subsequent operations, in which he took one stronghold of the enemy after another; and eventually is said to have taken more forts than he was days in command¹. The Spaniards submitted on all sides and were treated by Cato with leniency, though he deprived all the native states on the N. of the Ebro of their arms, and levelled their fortifications, and in some cases of obstinate revolt sold the garrisons as slaves². Before he left Spain, where his minute attention to details of government and his personal example of simplicity of life and honesty had had an admirable effect, he succeeded in relieving the Praetor who was in great straits among the Tuditani: and on his return to his own province further secured it by storming and taking several strongholds of banditti, who in the state of disturbance lately existing had taken the opportunity of exercising their lawless trade³. When the time came for him to hand over his province to his successor, he could boast that he left it in a thorough state of order and loyalty. He had crushed the robbers: he had so managed that the tribute to the Roman treasury from the country was exceptionally large owing to the iron and silver mines, the working of which he had encouraged: finally, there was no state or city throughout North Spain but acknowledged the supremacy and praised the justice of Rome. He might after such success have looked perhaps to have his imperium prolonged, but that measure seems to have been opposed by Africanus who desired to have the Province for himself. He accordingly relieved Cato in the next year, but did not add much to his reputation by his operations there⁴. Cato returned

B.C.194

¹ Plutarch, 10.² Livy, 34, 16.³ Livy, 34, 17—21.⁴ Plutarch, 11.

to Rome and was allowed to enter the city in triumph, in which he carried 25,000 lbs. of uncoined silver, 123,000 bigati, 540 oscenses¹, 1400 lbs. of gold, and deposited them in the Treasury. He distributed also a bounty of 270 asses to each foot-soldier, and treble that sum to each cavalry man. He took nothing himself, and boasted that all he brought from his Government was what he had eaten and drunk². For the rest of this and the next two years he seems to have remained at home, for we find him dedicating a temple to *Victoria Virgo* in B.C. 193, which he had vowed on some occasion two years before, probably in some danger with the Spaniards³. It was about this time that his eldest son was born. His wife according to Plutarch was of good family but not wealthy. Her name is nowhere mentioned: but her son is always called Licinianus, and therefore her name was in all probability Licinia,—perhaps a daughter or relative of the Lucius Porcius Licinus who served like Cato at Capua and the Metaurus, and whose family was from Tusculum⁴. He was a good husband we are told⁵, but does not seem to have been on very intimate or cordial terms with his wife, and he held the strictest of the old-fashioned views as to the absolute power of the husband over the wife⁶. But for the present the young Cato was left we may suppose to his mother, while the father once more

¹ That is, silver coins with the stamp of Osca, the mod. Huesca in Arragon.

² Livy, 34, 40; Plutarch, 10.

³ Livy, 35, 9.

⁴ Livy, 26, 6: 27, 6: 35, 39, 48.

⁵ Plutarch *Cato* chs. 17 and 20.

⁶ See Cato *Orat. fr.* 68 [ed. Jordan] in *adulterio uxorem tuam siprehendisses sine iudicio impune necares*. And again, *vir mulieri iudex pro censore est, imperium quod videtur habet... si vinum bibit...condemnatur*.

left Italy¹ in the service of the State. He went as *legatus Consularis* in the staff of Manius Acilius into B.C. 191 Greece to fight king Antiochus. While Acilius marched with his army into Thessaly, Cato was sent to Corinth, Patrae, Aegium, and Athens, to secure those cities from taking part with Antiochus. He stayed some time in Athens, and could not help feeling the charm which still rested on that city reflected from its glorious past. Cato apparently was able to converse in Greek, but he looked upon it as beneath the dignity of a Roman Consular to address the people in their native tongue. He therefore spoke by an interpreter, and astonished the Athenians by his rapid and succinct utterance of a speech which it took the interpreter a long time to repeat in Greek. It is a pity that we have no details of this visit of the last of the old-school Romans to the centre of that Greek culture which he despised but could not eventually resist². His mission was successful, and later on in the year he rejoined Acilius in Thessaly, and commanded as a *tribunus militum* in the battle of Thermopylae. Antiochus had blocked up this famous pass hoping to stop the southward march of the Roman army. Cato commanded a body of men on the right of the Roman force, and remembering the treachery which had shown the Persians the path over the mountain Callidromus, he determined to find

¹ Plutarch says that he served as Consular Legate to *T. Sempronius Longus* the Consul in subduing τὰ περὶ Θράκην καὶ Ἰάτρον. But there must be some mistake, for Longus who was Consul in B.C. 193 served that and the next year against the Boii, and there was no expedition against Thrace for some years after (i.e. B.C. 188. Livy, 38, 42). Cato may however have served under Longus in Gallia. See p. xxiii. note 2.

² Livy, 36, 17: Plutarch *Cato* 12. Cato's works, *Orat. fr.* 7; Polyb. 39, 12.

his way over also. He had a native guide whom he had captured; but he did not know whether the hill top were occupied or no, and after advancing for some hours he found that the guide had lost his way. Darkness was coming on and the position of the force was dangerous. He halted them and with one companion, Lucius Maelius, who had the character of an excellent mountaineer, he started to search for the path. In spite of the moonless night these two hit the path and placed landmarks on conspicuous eminences. Then they went back for their men and led them along the path. As they neared the summit they suddenly found themselves in the presence of a force of the enemy, whose numbers and nationality they were utterly ignorant of. He called for some one to volunteer to make a rush in advance, to capture one of the enemy, and thus inform themselves on these heads. Some of his most trusted men of the *cohors Firmana*¹ undertook and accomplished this task, and he learnt that the troops occupying the head of Callidromus were 600 picked Aetolian soldiers. Thus reassured as to the number of the enemy he led his men on, drove off the Aetolians almost without a blow, and descending the hill joined in the pursuit of the main body of Antiochus' army which was already in full retreat. For this brilliant service Cato was rewarded by being sent home to carry the news of the victory. This task he performed with his usual vigour and despatch. He arrived at Rome late at night after performing the distance from Hydrundum, S. of Brindisi, (where he landed according to Livy, though Plutarch says Brundisium) in five days on foot, and

¹ Plutarch calls them τοὺς Φερμιανοὺς. They are doubtless the *cohors Firmana* mentioned in Livy, 44, 40, which was so called from Firmum (Fermo) a Roman colony in Picenum.

anticipating Lucius Scipio who had been despatched before him¹. Of the next six years of Cato's life we have no definite account; but Plutarch says that he served as a Consular legate in Thrace, which if true must refer to the year B.C. 188². He was in Rome in the following year, in which Africanus died: for both before and after that event he supported the attacks made upon the Scipios for malversation of public money, which were conducted against Lucius Scipio by two Tribunes of the name of Petilius; and his speech in support of the *rogatio* whereby Lucius was condemned was extant in Livy's day³. He moreover engaged in an attack upon his commander in Greece, Acilius Glabrio, for a similar cause⁴: and spoke on various occasions in strong terms of the luxury which was beginning to prevail. B.C. 190
—184
B.C. 187

At the comitia of B.C. 185, Cato was elected to the Censorship along with his former colleague L. Valerius Flaccus⁵. He now had an opportunity of showing by practical measures what he thought was necessary as a cure for the state of things he had so often denounced. The office was one of great dignity, was held for eighteen months instead of the twelve to which the other Curule magistrates were limited, and enabled its holders to make themselves felt in the city in a variety of ways, not only in the matter of public morals, but as regards the public comfort, so far B.C. 184

¹ Livy, 36, 18; Plutarch, 13.

² But Plutarch's assertion that he served under Tiberius Sempronius the Consul in subduing the Thraceward parts, and the country of the Danube must be inaccurate. See p. xxi. note 1.

³ Livy, 38, 54. Aulus Gell. 4, 18.

⁴ Cato's Works, *Or. fr.* 13.

⁵ For Cato's Censorship, see Livy, 39, 40—44. Plutarch *Cato*, 16—19.

as it depended upon the efficient state of some of the most necessary public structures. Thus Cato lined the reservoirs of water with flagstones and cut off the pipes of water which had been illegally laid on to private houses from the public supply; cleaned out the Cloacae, and constructed new ones in the Plebeian quarter of the city, the Aventine; secured certain open spaces for the public use, and forced those who had built their houses into the street to pull down their encroachments within thirty days; and built a Basilica (the Porcia), and certain shops. But it was in the other parts of a Censor's office that Cato, firmly supported by his colleague, made most mark. His chief duties were to revise the list of the Senate, to fill up vacancies, to name the *Princeps Senatus*, and to strike off the list the names of such Senators as had disgraced themselves by any crime, or had become bankrupt. And in the same way to review the Equites, and deprive those of them of their horse who had in a similar manner become unworthy of their *ordo*. The Censors carried out this duty with severity: seven names were struck off the list of the Senate, which was far more than had been so degraded for a long while, and among them Lucius, the brother of the great Flamininus, for a disgraceful crime committed in Gaul. Among those whom he deprived of his horse in the review of the knights was Lucius Scipio Asiaticus, or Asigenes, the brother of Africanus, to whose condemnation and forfeiture he had contributed some years before, and who had been a competitor for the Censorship¹. Thus he did not hesitate to strike at the highest and noblest in the city, if he looked upon them

¹ This however was regarded as spiteful and tyrannical, Plut. *Cato* 18.

as guilty of fraud or disgraceful immorality: though some of the reasons assigned for his action seem ridiculous; and he appears to have insisted that the knights should be able to ride, and therefore deprived some fat men, whereas the horse of the *equus* had become or was rapidly becoming a mere formality. At the same time he took advantage of his position to suppress extravagance by sumptuary regulations. He raised a heavy tax on all slaves under twenty who had been sold for more than 10 sester tia (about £70), and he taxed all personal ornaments of higher price than 1500 denarii at ten times their actual value, that being perhaps the earliest instance of 'graduated taxation' on record. Such measures were sure to involve a man in much enmity; and Cato in fact was constantly engaged in law suits for the rest of his life as prosecutor or defendant. Plutarch (ch. 15) says that he was defendant in nearly 50 suits. When defending himself at the age of 86 he naturally complained that 'it was hard to have lived in one generation and make one's defence in another,' but in fact he kept up his vigour and interest in affairs so thoroughly that he less than most old men can be said to have outlived his day.

B.C. 184
—3

The next seventeen years of Cato's public life seem to have been passed in these litigations; but his private life presents the more attractive picture of a devoted father giving his earnest attention to the education of his son¹. He is said to have taken the warmest interest in the bringing up of this boy from his infancy. He constantly witnessed the washing and dressing of the child: he would allow no one but himself to teach him letters; he wrote a history

B.C. 183
—167

¹ Plutarch *Cato*, chs. 19—23. And the fragments of Cato's works *ad Marcum filium*, ed. Jord. p. 77.

especially for his study ; and as he grew older addressed books to him on rhetoric, morals, agriculture, and medicine. The last named arose from his distrust and dislike of doctors, against whom he warns his son ; like some other people fancying that he had certain specifics able to cure man and beast. But stern as was his general character, he seems to have regarded the rod as by no means a necessary instrument for the education of a child. He thought that 'to raise one's hand against wife or child was to do violence to that which is of all things most sacred.' Meanwhile he pursued his farming with skill and success. The people of the town saw with feelings between amusement and admiration the famous general and Censor riding into the town with saddle bags on his horse in which to carry back what he had purchased. Though in the forum he appeared in a respectable toga, in the country he cared not how coarse and simple were his clothes¹. The one thing that moved his contempt for his neighbours was their diminishing from sloth or extravagance their paternal estates ; he himself not only kept his own and made it pay, but embarked in investments in various kinds of property and even in the cargoes of merchant vessels². He does not appear however to have ever grown rich, for his son's funeral was performed with strict economy on the ground of his father's poverty³. The boy on whom Cato bestowed so much pains appears to have shown promise of being worthy of such a father. He was serving with credit in the war against Perses [B.C. 171—168] when Cato addressed him a letter warning him not to fight after

¹ Aul. Gell. 11, 2: 13, 24: Seneca *Epp.* 87, 9.

² Plutarch, 21.

³ Livy *Epit.* 48.

having been disbanded by his commanding officer¹. This must have been in B.C. 171, in which year young Cato is described as a *tiro*, i.e. on his first campaign, which puts his birth at about 189—8 B.C. An anecdote is told of him that having got surrounded by the enemy he lost his sword in the scuffle, which he afterwards took infinite pains to search for among the heaps of the slain, and found, to his father's great satisfaction².

Mean while Cato was leading his usual life between his Sabine farm and Rome: busied in agriculture at Tusculum, and in quarrels and lawsuits at Rome. One amiable feature in this latter respect is that many of the prosecutions which he conducted or supported were in defence of the nationalities now under Roman power, and already suffering from the harshness or rapacity of the Roman officials. Thus he took up the cause of the Sicilians against Scipio; of the Spaniards against more than one Proconsul; and when the punishment of the Rhodians was to be decided for the assistance rendered by them to Perses, Cato was on the side of mercy³. But though he was B.C. 167 for a merciful and just treatment of the Provincials, he had a more than Roman contempt for them, especially if they were Greeks. This showed itself on the occasion of the famous deputation of the Greek Philosophers in B.C. 155⁴. The manner in which the Roman youths crowded to hear their discourses alarmed him, and after listening to a discourse of the sceptical Carneades he declared it impossible to B.C. 155 tell what was truth, and urged the Senate to settle

¹ Cic. *de off.* 1 § 36.

² Plutarch, 20.

³ Livy, 45, 25.

⁴ Plutarch, 22. Seneca *Epp.* 7, 112—113.

the matter at once and get rid of such dangerous
 B.C. 154 guests. He was for having all Greeks expelled from
 -2 Italy, and prophesied the destruction of Rome from
 Greek Literature. And later on (in B.C. 151) he was
 impatient of the debate on the question as to whether
 certain Achæan exiles should be allowed to return to
 their country: 'Have we nothing better to do,' said
 he, 'but to discuss all day long whether some old
 Greek dotards should be buried by Italian or
 Achæan undertakers?'¹

About this time he lost his wife, and after a
 temporary connection surprising in a man of his age
 and character, he married the daughter of a client
 of his own, one Saloninus, by whom he had one son.
 This is the wife whom Seneca must mean to describe
 as 'of humble birth, given to wine, violent, and, what
 'is more astonishing, capable of giving herself airs to
 'Cato himself²': the old story of an old husband and
 young wife. Cato was now past 80, but his active
 B.C. 151 life was not over. In B.C. 151 he went as one of the
 ten Commissioners to Carthage to investigate the
 complaint against the Carthaginians for having the
 army of Syphax in their territory, presumably with a
 view of some breach of their treaty with Rome, which
 had prohibited them from the use of an armed force.
 What he saw there seems to have much impressed him
 with the danger still menacing Rome from that
 quarter: so much so that with wearisome iteration he
 demanded the final destruction of the town, and when-
 ever he was called upon for his *sententia* in the Senate

¹ Polyb. 35, 6.

² Sen. *fr.* 65. Seneca is made to call the woman *Actoria Paula*, but that is a mistake probably arising from the fact of the younger Cato having married Paula, a sister of Africanus Minor.

he always ended his speech with the words, *delenda est Carthago*, in which he was continually opposed by Scipio, who advocated more moderate measures. It was on one of these occasions that he brought some green figs into the Senate, to illustrate the nearness of Carthage from which fruit could be brought so fresh,—a proceeding something like the famous ‘dagger scene’ of our own Edmund Burke¹. The last years of his life were saddened by the death of his elder son in B.C. 152; who died just after being elected Prætor for the following year². Such losses are often noticed to affect the aged less keenly than those who have a longer life before them: and at any rate Cato bore his with Stoical serenity, though there seems to have been a cordial affection between the two men, only partially and momentarily overshadowed by Cato’s second marriage. His son’s annoyance at this step he adroitly turned by the remark that ‘He wished to have more sons like him.’ The last public appearance recorded of Cato was in the cause for which he had all his life fought. The Prætor Galba had treacherously enslaved some of the Lusitani who had trusted him, and when their cause was referred to Rome Cato spoke on the side of justice and generosity. Galba indeed escaped by the usual means of moving the People’s pity, appearing in mourning and leading his two young sons by the hand³. Still Cato had spoken for the last time on the right side. His death followed shortly afterwards; but he had time to write his speech and insert it in his *Annals*, which were extant in

B.C. 149

¹ Livy *Epit.* 48.

² *ib.* Cic. *Tusc.* 3 § 70; *de Am.* § 9; *de Sen.* § 84.

³ Livy *Epit.* 49. Cic. *pro Mur.* 359; *Brut.* § 89; Cato *Origin. fr.* lib. 7.

B.C.149 Cicero's time¹. Of his death we know nothing beyond its date. The death of so old a man was likely to be sudden and gentle; and his activity up to the last shows that it was preceded by no painful illness: *ita sensim sine sensu aetas senescit, nec subito frangitur sed diuturnitate extinguitur*.

If we would judge fairly of Cato we must compare him with his contemporaries; and if we do so it will be difficult to over-estimate the sterling virtues of his character. In an age of growing luxury he preserved the simplicity and frugality of a countryman; amidst a selfish aristocracy just beginning to revel in the wealth that could be extracted from the crushed provinces, and in inflicting the cruelty so dear to those who enjoy a new and unlimited power, he showed a conspicuous example of moderation, justice, and disinterestedness. A man of undoubted courage himself, which he showed again and again in the field, no success and no glory served to protect a man from his attack, if he believed him fraudulent or tyrannical. In an age too in which the domestic virtues were falling into neglect, and the care of children was being rapidly delegated to slaves, he devoted himself with delight and success to the training of his young son. On the other side it may be urged that his view of politics was narrow and ultra-Roman. The provincials whom he protected he also despised. The idea that Roman life or Roman literature could be improved by contact with Greek thought or culture he long laughed to scorn. And it was only in late life that he gave way so far as to study the literature of the wonderful people who were to be captured and yet to capture. Again though he shone as a father

¹ Nepos *Cato* § 4; Cic. *de Or.* 1 § 227.

and husband, his view of the claims of a slave upon the common rights of humanity were such as will shock us as it did the noble and kindly Plutarch¹. He regarded slaves as mere beasts of burden, and advises that when they grow old and unfit for hard work they should be sold: a measure which, as Plutarch says, a merciful man will not employ towards his horse or his ox; whereas Cato boasted that he had sold the warhorse which had carried him in his Spanish campaigns to save the state the expense of its carriage home.

What rendered Cato notable in the eyes of his contemporaries, even more than his character as an officer or economist, was his caustic wit. His shrewd and pithysayings were passed from mouth to mouth, and have been preserved in considerable numbers by the various authors who have written of him, or who have had occasion to refer to them. 'Petty thieves,' he exclaimed, 'are in the stocks, our public thieves are in gold and purple.' A saying which must have galled many of his contemporaries. 'I wish the forum were paved with sharp shells,' he said as he watched the idle quidnuncs lounging about. 'The belly has no ears,' he said when dissuading the people against some measure meant to cheapen the supply of corn. 'Antiochus,' he exclaimed in contempt, 'thinks to wage war by pen and ink.' His advice to his son in the practice of oratory, 'To take care of the sense and the words will take care of themselves,' shows a clear and practical grasp of the subject. And his exhortation to the equites in Spain rises to a still

¹ Plutarch *Cato* 5. A chapter well worth studying for its profound humanity and almost Christian charity.

higher level: 'Remember,' said he, 'that if you do good in spite of its causing you trouble, the trouble will soon pass, the good will remain: but if you do ill for pleasure, the pleasure will quickly be gone, the ill thing will remain.' His pride perhaps may be credited with his saying that 'he could pardon everyone's ill-doing except his own;' or 'that he would have no statue, for he preferred men asking why there was no statue of Cato, to their asking why there was one¹.' And indeed Plutarch notices that he never hesitated to praise himself, and would excuse the shortcomings of others on the ground that they were not Catos. But his vanity,—if it is so to be called,—was a failing that 'leaned to virtue's side,' and may be allowed to pass in such an assemblage of fine qualities.

Of his works but little remains. He is said to have composed various elementary treatises for his son's education, and particularly a history written in large letters for the child to learn from. But of his more serious works we know of—

(1) A treatise on Agriculture. This has come down to us in a fairly complete form, and Cicero had evidently studied it for the purpose of writing this dialogue in character. It is a curious medley of rules for the cultivation of vines and olives, the manuring and digging the ground, and for managing the homestead and the slaves with economy, along with medical recipes (for as we have seen he distrusted doctors and

¹ A fairly complete collection of Cato's *dicta* will be found in H. Jordan's edition of the fragments, Leipsic 1870. Plutarch collects a number of them in the 8th and 9th chs. of his biography.

thought himself wise in this matter), and some religious formulae for averting the wrath or securing the favour of the country gods. He gives also a number of recipes for cooking dishes, making cakes, and the like.

(2) The *Origines*. Cato seems to have begun this work only with the idea of treating on early Roman history and the origin of the Roman state, and of the various neighbouring towns,—a kind of compendium of local antiquities. But his plan gradually extended to the writing the History of Rome down to his own day, and the book is thus sometimes spoken of as *Annales*; and he added to it up to the last days of his life. It has all perished with the exception of a few insignificant fragments: but it was much used by subsequent writers; though Cicero says it was thin and dry (*exilis*, *de legg.* 1, 2, 6). The first book told the story of the Kings; the second and third, the origins of the Italian civitates; the fourth, the first Punic war; the fifth, the second Punic war; the sixth and seventh, the History of Rome from the end of that war to the last days of Cato's life.

(3) Besides this he collected the numerous speeches which he had delivered. This work was known to Livy, but it has not come down to us at all, except in the case of some fragments preserved by other writers.

(4) There were also once existing a number of his letters, which Cicero knew: and some treatises on law (*commentarii*), of which Cicero says he had a great knowledge [*de Or.* 1 § 171].

Such was the man whom Cicero makes the chief speaker in his dialogue, and whom he evidently had laboured hard to represent dramatically in as life-like

a form as was possible. It will be acknowledged that no one could have been found more fitted to speak on the pleasures and labours of which old age is capable than one who had passed fourscore years of uninterrupted activity, from which he never retired until removed by an old man's swift and quiet death.

NOTES ON SOME POINTS IN THE TEXT.

§ 1. *ego*. All the MSS., except the Paris, have *ego*. Vahlen, Baiter, Halm read *te*. Dr Reid points out that Ennius nearly always elides *ego*, cp. Enn. 210, *sed quid ego hic animo lamentor?*

§ 4. *adeptam*. The reading *adepti* is in one of Halm's MSS. But the passive participles of deponent verbs are frequent. Cp. § 59 *dimensa*.

§ 5. *descriptae*. Many edd. have *discriptae*. But the MS. authority is all for the former, and it is the composition of the play which is referred to, not the distribution of parts.

§ 8. *si ego Seriphius essem*. All Halm's MSS. add *ignobilis*. Lange thought *ignobilis* a gloss explaining *Seriphius*. Dr Reid excludes *esses* also, with the Leyden MS.

§ 10. *non enim rumores*. I have retained the MS. reading as against *noenum* first suggested by Lachmann in his note to Lucr. 3, 198, and since adopted by most editors, for the following reasons:

(1) *Noenum* is wholly unknown to the MSS. here and in *de Off.* 1, § 84, where Cicero quotes the line again.

(2) It only twice occurs with anything like certainty in the surviving fragments of Ennius (161, 411 ed. Vahlen).

(3) The sense requires some conjunction such as *enim*.

(4) *non enim* as a dactyl may be defended by a large number of instances in Terence, a contemporary of Ennius. The neglect of the final *m* in scansion was common to the writers of the period, see for instance Lucilius, 30, 40 ed. Gerlach.

(5) From the rarity of the occurrence of this form of the negative (*noenum*) I think it probable that it was somewhat antiquated in the 3rd century B.C.

As against these considerations it can only be said that *nocnum* will scan, and would be likely to be changed by scribes to the more familiar *non enim*.

§ 11. *fugerat in arcem*. All Halm's MSS. have *arce*, three of those quoted by Graevius *in arcem*. The change from *arce* to *arcē* (= *arcem*) is very slight. *fugerat in arcem* makes better sense and is supported by Livy.

§ 14. *suasi*. *Sed annos*. I have adopted this reading of Madvig's for *suasissem*. The indicative is better after *cum* meaning 'at the time when.' A conjunction improves the sentence; and the suggestion is supported by the reading of P¹ *suasisset*.

§ 17. *velocitatibus*. I look on *velocitate* in F as a mistake naturally arising from the following *celeritate*. There is not enough difference between *velocitate* and *celeritate* to justify their juxtaposition.

§ 27. *quidquid agas*. All the MSS. have the subjunctive, which must I think be retained, though *quidquid* is not generally used conditionally.

§ 28. *seni* Madvig for *senis*. I think this a great improvement.

Compta. Lehmyer and Sommerbrodt read *composita* 'se-date'. But Cicero seems not elsewhere to use the word in any other sense than that of 'artificial'.

§ 29. *ne eas quidem*. The MSS. show *annalis quidem*, *ne has quidem*, *an tales*. I think *eas* 'so much' is most appropriate. Halm proposes *an ne illas quidem*.

§ 37. *vigebat in illa domo mos patrius*. Though several MSS. have *in illo animus* I still prefer the above reading which is found in other MSS., (1) because it better explains the preceding sentence, (2) because *animus patrius* seems of doubtful meaning.

§ 44. *crebro funali*. I have retained this reading for reasons stated in my note. Some MSS. have *cereo*, and this was the reading of the 2nd Aldine of 1552.

§ 49. *mori*. The sense seems to require this word. Four of Halm's MSS. have it, and though P omits it, it also gives the reading *videamus*, which seems to have arisen from an idea that Gallus was still alive.

M. TULLI CICERONIS
DE SENECTUTE CATO MAIOR.

CHAPTER I.

INTRODUCTORY ADDRESS TO ATTICUS.

I have taken the greatest possible pleasure in composing this dialogue which I here dedicate to you. The speakers are Cato, when a very old man, Scipio the younger, and Laelius.

1. O Tite, si quid ego adiuvō curamve levassō
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemi?

Licet enim mihi versibus isdem affari te, Attice,
quibus affatur Flaminium,

5

Ille vir haud magna cum re, sed plenus fidei.

Quamquam certo scio, non, ut Flaminium,
Sollicitari te, Tite, sic noctesque diesque.

Novi enim moderationem animi tui et aequitatem,
teque non cognomen solum Athenis deportasse sed 10
humanitatem et prudentiam intellego. Et tamen te
suspitor isdem rebus quibus meipsum interdum
gravius commoveri, quarum consolatio et maior est et
in aliud tempus differenda. Nunc autem visum est

mihi de senectute aliquid ad te conscribere. ^v2. Hoc enim onere quod mihi commune tecum est aut iam urgentis aut certe adventantis senectutis et te et me ipsum levare volo: etsi te quidem id modice ac
5 sapienter sicut omnia et ferre et laturum esse certo scio. Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere quo uterque nostrum communiter uteretur. Mihi quidem ita iucunda huius libri confectio fuit ut non modo omnes
10 absterserit senectutis molestias, sed effecerit mollem etiam et iucundam senectutem. Nunquam igitur laudari satis digne philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit degere.

3. Sed de ceteris et diximus multa et saepe dicemus:
15 hunc librum de senectute ad te misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Cius, parum enim esset auctoritatis in fabula, sed M. Catoni seni, quo maiorem auctoritatem haberet oratio. Apud quem Laelium et Scipionem facimus
20 admirantes quod is tam facile senectutem ferat, eisque eum respondentem. Qui si eruditius videbitur disputare quam consuevit ipse in suis libris, attribuito litteris Graecis quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Iam
25 enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

CHAPTER II.

SCIPIO. *'I have often admired the light way in which you carry your years, Cato.'*

CATO. *'Old age, like every other ordinance of nature, ought not to be looked upon as an evil. If people fancied that it would never come upon them and consequently complain of being taken by surprise, they have only themselves to thank for the delusion.'*

4. SCIPIO. Saepenumero admirari soleo cum hoc C. Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod nunquam senectutem tibi gravem esse senserim, quae plerisque senibus sic odiosa est ut onus se 5 Aetna gravius dicant sustinere.

CATO. Rem haud sane difficilem, Scipio et Laeli, admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est: qui autem omnia bona a se ipsi petunt, 10 eis nihil potest malum videri quod naturae necessitas afferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adeptam: tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius quam putavissent. 15 Primum, quis coegit eos falsum putare? Qui enim citius adulescentiae senectus quam pueritiae adulescentia obrepat? Deinde, qui minus gravis esset eis senectus, si octingentesimum annum agerent quam si

octogesimum? Praeterita enim aetas quamvis longa cum effluxisset, nulla consolatione permulcere posset stultam senectutem. 5. Quocirca si sapientiam meam admirari soletis, quae utinam digna esset opinione
 5 vestra nostroque cognomine, in hoc sumus sapientes quod naturam optimam ducem tamquam deum sequimur eique paremus; a qua non veri simile est, cum ceterae partes aetatis bene descriptae sint, extremum actum tamquam ab inertī poeta esse neglectum.
 10 Sed tamen necesse fuit esse aliquid extremum et tamquam in arborum bacis terraeque frugibus maturitate tempestiva quasi vietum et caducum, quod ferendum est molliter sapienti. Quid est enim aliud Gigantum modo bellare cum Dis nisi naturae re-
 15 pugnare?

SCIPIO and LAELIUS. *‘Tell us how you came to take so rational a view.’*

6. LAELIUS. Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus quibus facillime rationibus ingraves-
 20 centem aetatem ferre possimus.

CATO. Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

LAEL. Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris quam nobis
 25 quoque ingrediendum sit, istuc quo pervenisti videre quale sit.

CHAPTER III.

CATO. *'When men find fault with old age it is usually their own characters and tempers that are to blame.'*

LAELIUS. *'Very well for a prosperous man like you, Cato! How about the less fortunate?'*

CATO. *'Tis but Themistocles and the Seriphian over again. Poverty cannot embitter some men's old age, nor wealth sweeten that of others.'*

7. CATO. Faciam ut potero, Laeli. Saepe enim interfui querellis meorum aequalium—pares autem, vetere proverbio, cum paribus facillime congregantur—quae C. Salinator, quae Sp. Albinus, homines consulares nostri fere aequales deplorare solebant, tum 5 quod voluptatibus carerent sine quibus vitam nullam putarent, tum quod spernerentur ab eis a quibus essent coli soliti. Qui mihi non id videbantur accusare quod esset accusandum. Nam si id culpa senectututis accideret, eadem mihi usu venirent reliquisque omnibus 10 maioribus natu, quorum ego multorum cognovi senectutem sine querella, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istiusmodi querellarum in moribus est culpa, non in aetate. Moderati enim et nec difficiles 15 nec inhumani senes tolerabilem senectutem agunt; importunitas autem et inhumanitas omni aetati molesta est.

8. LAEL. Est, ut dicis, Cato; sed fortasse dixerit

quispiam tibi propter opis et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere.

CATO. Est istuc quidem, Laeli, aliquid, sed nequa-
 5 quam in isto sunt omnia. Ut Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille dixisset non eum sua sed patriae gloria splendorem assecutum: "nec hercle," inquit, "si ego Seriphius essem, nec tu, si Atheniensis esses, clarus unquam fuisses."
 10 Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest ne sapienti quidem, nec insipienti etiam in summa copia non gravis. 9. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque vir-
 15 tutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos efferunt fructus, non solum quia nunquam deserunt ne extremo quidem tempore aetatis, quamquam id quidem maximum est, verum etiam quia conscientia bene actae vitae multorumque bene
 20 factorum recordatio iucundissima est.

CHAPTER IV.

'Why, old age is the very time for great achievements! Remember (1) Q. Fabius Maximus, an old man when he recovered Tarentum and when he took a lead in politics and augural business; (2) Plato dying at 81 at his desk; (3) Isocrates composing the Panathenaicus at 94; (4) Gorgias working at rhetoric to 104; (5) Ennius at 70, poor yet cheerful and active'.

10. Ego Q. Maximum, eum qui Tarentum recepit, adulescens ita dilexi senem ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat; quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate 5 provectum. Anno enim post consul primum fuerat quam ego natus sum, cumque eo quartum consule adulescentulus miles ad Capuam profectus sum, quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi 10 consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis esset, et Annibalem iuveniliter exsultantem patientia sua mollebat; de quo praeclare 15 familiaris noster Ennius:

Unus homo nobis cunctando restituit rem,
Non enim, rumores ponebat ante salutem:
Ergo postque magisque viri nunc gloria claret.

11. Tarentum vero qua vigilantia, quo consilio re- 20 cepit! cum quidem me audiente Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti, "Mea opera, Q. Fabi, Tarentum recepisti," "Certe," inquit ridens, "nam nisi tu amisisses, nunquam recepissem." Nec vero in armis praestantior quam in 25 toga, qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis quoad potuit restitit agrum Picentem et Gallicum viritim contra Senatus auctoritatem dividenti; augurque cum esset, dicere ausus

est optimis auspiciis ea geri quae pro rei publicae salute gererentur, quae contra rem publicam ferrentur contra auspicia ferri. 12. Multa in eo viro praeclara cognovi, sed nihil est admirabilius quam quomodo
5 ille mortem filii tulit clari viri et consularis. Est in manibus laudatio, quam cum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo! quae praecepta! quanta
10 notitia antiquitatis! quae scientia iuris auguri! Multae etiam ut in homine Romano litterae. Omnia memoria tenebat, non domestica solum sed etiam externa bella. Cuius sermone ita tum cupide fruebar quasi iam divinarem, id quod evenit, illo extincto fore unde
15 discerem neminem.

CHAPTER V.

13. Quorsum igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu miseram fuisse talem senectutem; nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut
20 pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam quiete et pure et eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis qui uno et octogesimo anno scribens est mortuus; qualem Isocratis qui eum librum
25 qui Panathenaicus inscribitur quarto nonagesimo anno scripsisse se dicit, vixitque quinquennium postea;

cuius magister Leontinus Gorgias centum et septem complevit annos neque unquam in suo studio atque opere cessavit. Qui, cum ex eo quaereretur cur tamdiu vellet esse in vita, nihil habeo, inquit, quod accusem senectutem. 14. Praeclarum responsum et docto homine dignum. Sua enim vitia insipientes et suam culpam in senectutem conferunt; quod non faciebat is cuius modo mentionem feci Ennius:

Sicut fortis equus, spatio qui saepe supremo
Vicit Olympia, nunc senio confectus quiescit.

10

Equi fortis et victoris senectuti comparat suam. Quem quidem probe meminisse potestis. Anno enim undevicesimo post eius mortem hi consules T. Flamininus et M'. Acilius facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est: cum ego 15 quidem quinque et sexaginta annos natus legem Voconiam magna voce et bonis lateribus suasi. Sed annos septuaginta natus, tot enim vixit Ennius, ita ferebat duo quae maxima putantur onera, paupertatem et senectutem, ut eis paene delectari videretur. 20

The four charges against old age are I. It removes us from public business, II. It weakens our bodies, III. It deprives us of pleasures, IV. It is close to death. We will consider these separately.

15. Etenim, cum contemplor animo, quattuor reperio causas cur senectus misera videatur: unam, quod avocet a rebus gerendis; alteram, quod corpus faciat infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a 25

morte. Earum, si placet, causarum quanta quamque sit iusta unaquaeque videamus.

CHAPTER VI.

I. Old age removes us from public business.

From some, not all. Some belongs especially to old men.

If you say that such men as Fabius, Paulus etc. in their old age do no service to the state, you might as well say that the steersman does no good because he does not row. Bodily vigour is not everything, experience and wisdom count too. I cannot now serve in the field, but am as fatal to Carthage as if I did. Old men in Sparta held the highest authority and gave a name to the Senate. The caution of age is often better than the boldness of youth.

A rebus gerendis senectus abstrahit. Quibus? An eis quae iuventute geruntur et viribus? Nullaene igitur res sunt seniles quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus. Nihil L. Paullus, pater tuus, Scipio, socer optimi viri, filii mei. Ceteri senes, Fabricii, Curii, Coruncanii, cum rem publicam consilio et auctoritate
10 defendebant, nihil agebant. 16. Ad Appi Claudii senectutem accedebat etiam ut caccus esset; tamen is, cum sententia Senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius:

15

Quo vobis mentes, rectae quae stare solebant
Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est;

et tamen ipsius Appi extat oratio. Atque haec ille egit septemdecim annis post alterum consulatum, cum inter duos consulatus anni decem interfuissent, censorque ante superiorem consulatum fuisset; ex quo intellegitur Pyrrhi bello grandem sane fuisse: et 5 tamen sic a patribus accepimus. 17. Nihil igitur afferunt qui in re gerenda versari senectutem negant; similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, cum alii malos scandant, alii per foros cursent, alii sentinam exhaustiant, ille autem 10 clavum tenens quietus sedeat in puppi. Non facit ea quae iuvenes: at vero multo maiora et meliora facit. Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri 15 senectus solet. 18. Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor cum bella non gero. At Senatui quae sint gerenda praescribo et quomodo: Carthagini male iam diu cogitanti bel- 20 lum multo ante denuntio, de qua vereri non ante desinam quam illam excisam esse cognovero. 19. Quam palmam utinam Di immortales, Scipio, tibi reservent, ut avi reliquias persequare, cuius a morte tertius hic et tricesimus annus est: sed memoriam illius viri 25 omnes excipient anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, cum consul iterum me consule creatus esset. Num igitur, si ad centesimum annum vixisset, senec-

tutis eum suae poeniteret? Nec enim excursione nec saltu nec eminus hastis aut cominus gladiis uteretur, sed consilio, ratione, sententia. Quae nisi essent in senibus, non summum consilium maiores nostri appellasset Senatum. 20. Apud Lacedaemonios quidem ei qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adulescentibus labefactas, a senibus sustentatas et restitutas reperietis.

Cedo qui vestram rem publicam tantam amisistis tam cito? Sic enim percontantur, ut est in Naevi poetae Ludo. Respondentur et alia et hoc in primis:

Proveniebant oratores novi, stulti adolescentuli.

15 Temeritas est videlicet florentis aetatis, prudentia senescentis.

CHAPTER VII.

And if it is objected that 'old men's memory fails and thus unfits them for such duties,' I answer that old men remember what they care to remember. I can point to a long list of poets and philosophers who carried on their several avocations to extreme old age; and, apart from such eminent men, to many humble farmers and labourers who in their way do the same.

21. At memoria minuitur. Credo, nisi eam exerceas aut si sis natura tardior. Themistocles omnium civium perceperat nomina. Num igitur

censetis eum, cum aetate processisset, qui Aristides esset Lysimachum salutare solitum? Equidem non modo eos novi qui sunt, sed eorum patres etiam et avos. Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoria 5 redeo mortuorum. Nec vero quemquam senem audiavi oblitum quo loco thesaurum obruisset. Omnia quae curant meminerunt; vadimonia, constituta; qui sibi, cui ipsi debeant. 22. Quid iurisconsulti, quid pontifices, quid augures, quid philosophi 10 senes, quam multa meminerunt! Manent ingenia senibus, modo permaneat studium et industria; nec ea solum in claris et honoratis viris, sed in vita etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit: quod propter studium cum rem 15 negligere familiarem videretur, a filiis in iudicium vocatus est ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam quam in manibus 20 habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus quaesisseque, num illud carmen desipientis videretur. Quo recitato sententiis iudicum est liberatus. 23. Num igitur hunc, num Homerum, num Hesiodum, Simonidem, Stesichorum, num quos 25 ante dixi, Isocratem, Gorgiam, num philosophorum principes, Pythagoram, Democritum, num Platonem, num Xenocratem, num postea Zenonem, Cleanthem, aut eum quem vos etiam vidistis Romae, Diogenem

Stoicum, coegit in suis studiis obmutescere senectus, an in omnibus his studiorum agitatio vitae aequalis fuit? 24. Age, ut ista divina studia omittamus, possum nominare ex agro Sabino rusticos Romanos, 5 vicinos et familiares meos, quibus absentibus nunquam fere ulla in agro maiora opera fiunt, non serendis, non percipiendis, non condendis fructibus. Quamquam in aliis minus hoc mirum; nemo enim est tam senex qui se annum non putet posse vivere: sed idem in 10 eis elaborant quae sciunt nihil ad se omnino pertinere:

Serit arborés, quae alteri saeclo prosint, ut ait Statius noster in Synephebis. 25. Nec vero dubitet agricola quamvis senex quaerenti cui serat respondere: “Dis immortalibus, qui me non accipere 15 modo haec a maioribus voluerunt sed etiam posteris prodere.”

CHAPTER VIII.

If, further, it is said ‘old men see much sorrow,’ I reply, ‘and much pleasure too’: Or that he ‘becomes a burden to others,’ I reply, ‘Young men on the contrary love and court old ones, if they are as active as is in their power and are open to new impressions.’

Melius Caecilius de sene alteri saeculo prospiciente quam illud idem:

20 Edepól senectus, sí nil quidquam aliúd viti Appórtes tecum, quum ádvenis, unum íd sat est Quod diú vivendo múlta quae non vólt videt.

Et multa fortasse quae volt; atque in ea quidem quae non volt saepe etiam adulescentia incurrit. Illud vero idem Caecilius vitiosius :

Tum equidem in senecta hoc deputo miserimum,
Sentire ea aetate ipsum esse odiosum alteri.

5

26. Iucundum potius quam odiosum. Ut enim adulescentibus bona indole praeditis sapientes senes delectantur, leviorque fit eorum senectus qui a iuventute coluntur et diliguntur, sic adulescentes senum praeceptis gaudent quibus ad virtutum studia du- 10
cuntur. Nec minus intellego me vobis quam mihi vos esse iucundos. Sed videtis ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet quale cuiusque studium in superiore vita fuit. Quid, 15
qui etiam addiscunt aliquid? ut Solonem versibus gloriantem videmus, qui se cotidie aliquid addiscentem dicit senem fieri: ut ego feci qui Graecas litteras senex didici, quas quidem sic avide arripui quasi diuturnam sitim explere cupiens, ut ea ipsa 20
mihi nota essent quibus me nunc exemplis uti videtis. Quod cum fecisse Socratem in fidibus audirem, vellem equidem etiam illud, discebant enim fidibus antiqui, sed in litteris certe elaboravi.

CHAPTER IX.

II. Age weakens our bodies.

Well, if age takes away our strength, it takes away also our wish for it. An old man no more desires the strength of youth, than a young man that of a bull or elephant. If he has not the strength required for public speaking, quiet discourse is more becoming to him. It is the vices of youth, not old age, that weaken the body. Witness Metellus.

27. Nec nunc quidem vires desidero adulescentis, is enim erat locus alter de vitiis senectutis, non plus quam adulescens tauri aut elephantum desiderabam. Quod est eo decet uti, et quidquid agas agere pro
5 viribus. Quae enim vox potest esse contemptior quam Milonis Crotoniatae? qui, cum iam senex esset athletasque se exercentes in curriculo videret, adspexisse lacertos suos dicitur illacrimansque dixisse: “at hi quidem mortui iam sunt.” Non vero tam isti
10 quam tu ipse, nugator; neque enim ex te unquam es nobilitatus sed ex lateribus et lacertis tuis. Nihil Sex. Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil modo P. Crassus, a quibus iura civibus praescribebantur, quorum usque ad extremum spiri-
15 tum est provecta prudentia. 28. Orator metuo ne languescat senectute, est enim munus eius non ingenii solum sed laterum etiam et virium. Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis

annos. Sed tamen decorus est seni sermo quietus et remissus, facitque persaepe ipsa sibi audientiam disertis senis compta et mitis oratio. Quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim iucundius senectute stipata studiis iuventutis? 29. An ne eas quidem vires senectuti relinquemus ut adolescentulos doceat, instituat, ad omne officii munus instruat? Quo quidem opere quid potest esse praeclarius? Mihi vero Cn. et P. Scipiones et avi tui duo, L. Aemilius et P. Africanus, comitatu nobilium iuvenum fortunati videbantur; nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. Etsi ista ipsa defectio virium adolescentiae vitiis efficitur saepius quam senectutis; libidiosa enim et intemperans adolescentia effectum corpus tradit senectuti. 30. Cyrus quidem apud Xenophontem eo sermone quem moriens habuit, quum admodum senex esset, negat se umquam sensisse senectutem suam imbecillio rem factam quam adolescentia fuisset. Ego L. Metellum memini puerum, qui quum quadriennio post alterum consulatum Pontifex Maximus factus esset viginti et duos annos eî sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis ut adolescentiam non requireret. Nihil necesse est mihi de me ipso dicere; quamquam est id quidem senile aetatique nostrae conceditur.

CHAPTER X.

Witness Nestor, and myself. At 84 I can still perform my duties as a Senator, public speaker, citizen, patron; nor have I ever denied myself to a caller. But after all bodily vigour is not so valuable as mental keenness; and we must be content with the amount of strength appropriate to our time of life, and not attempt anything beyond it. Yet Masinissa is an example of what is possible in preserving extraordinary strength up to 90.

31. Videtisne ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam enim iam aetatem hominum vivebat, nec erat ei verendum ne vera praedicans de se nimis videretur aut insolens
 5 aut loquax. Etenim, ut ait Homerus, ex eius lingua melle dulcior fluebat oratio, quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Graeciae nusquam optat ut Aiaceis similes habeat decem, at ut Nestoris, quod si acciderit, non dubitat
 10 quin brevi sit Troia peritura. 32. Sed redeo ad me. Quartum annum ago et octogesimum: vellem equidem idem posse gloriari quod Cyrus; sed tamen hoc quoque dicere, non me quidem eis esse viribus quibus aut miles bello Punico aut quaestor eodem bellò aut
 15 consul in Hispania fuerim, aut quadriennio post cum tribunus militaris depugnavi apud Thermopylas M'. Acilio Glabrione consule; sed tamen, ut vos videtis, non plane me enervavit non adflixit senectus: non

curia vires meas desiderat, non rostra, non amici, non clientes, non hospites. Nec enim unquam sum assensus veteri illi laudatoque proverbio quod monet, mature fieri senem si diu velis esse senex. Ego vero me minus diu senem esse malletm quam esse senem 5 ante quam essem. Itaque nemo adhuc convenire me voluit cui fuerim occupatus. 33. At minus habeo virium quam vestrum utervis. Ne vos quidem T. Pontii centurionis vires habetis: num idcirco est ille praestantior? Moderatio modo virium adsit, et 10 tantum quantum potest quisque nitatur; ne ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur, cum humeris sustineret bovem vivum. Utrum igitur has corporis an Pythagoræ tibi malis vires ingenii dari? Denique 15 isto bono utare dum adsit; cum absit ne requiras; nisi forte adulescentes pueritiam, paullum ætate progressi adulescentiam debent requirere. Cursus est certus ætatis et una via naturæ eaque simplex, suæque cuique parti ætatis tempestivitas est data, 20 ut et infirmitas puerorum, et ferocitas iuvenum, et gravitas iam constantis ætatis, et senectutis maturitas naturale quiddam habeat quod suo tempore percipi debeat. 34. Audire te arbitror, Scipio, hospes tuus avitus Masinissa quæ faciat hodie nonaginta natus 25 annos: cum ingressus iter pedibus sit, in equum omnino non ascendere; cum equo, ex equo non descendere; nullo imbri nullo frigore adduci ut capite operto sit; summam esse in eo corporis siccitatem;

itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

CHAPTER XI.

Duties depending on bodily strength are not demanded from old men; but it is not old age alone that is unfit for such duties. Ill health is often responsible for such unfitness, to which youth is subject as well as age, witness the son of Africanus. We should take precautions for the preservation of health, and for intellectual cultivation. All youths are not profligates nor all old men dotards. Youth should partake of the gravity of age, age of the fire of youth. I still perform all kinds of active civil duties; and in case I should be unable to do so I still have in reserve the pleasures of study and contemplation.

Non sunt in senectute vires: ne postulantur
5 quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus eis quae non possunt sine viribus sustineri. Itaque non modo quod non possumus, sed ne quantum possumus quidem cogimur. 35. At ita multi sunt imbecilli senes ut
10 nullum officii aut omnino vitae munus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, is qui te adoptavit! quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum
15 illud exstitisset lumen civitatis; ad paternam enim magnitudinem animi doctrina uberior accesserat.

Quid mirum igitur in senibus si infirmi sunt aliquando, cum id ne adulescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est, eiusque vitia diligentia compensanda sunt: pugnandum tamquam contra morbum sic contra senectutem. 5
36. Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum ut reficiantur vires, non opprimantur. Nec vero corpori soli subveniendum est, sed menti atque animo multo magis; nam haec quoque, nisi tamquam lumini 10 oleum instilles, exstinguuntur senectute. Et corpora quidem exercitatione ingravescent: animi autem se exercendo levantur. Nam quos ait Caecilius

—comicos stultos senes,

hos significat credulos, obliviosos, dissolutos; quae 15 vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum, nec tamen omnium adulescentium, sed non proborum; sic ista senilis stultitia, quae deliratio appellari solet, senum levium 20 est, non omnium. 37. Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex. Intentum enim animum tamquam arcum habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem 25 sed etiam imperium in suos: metuebant servi, verebantur liberi, carum omnes habebant: vigeat in illa domo mos patrius et disciplina. 38. Ita enim senec-

tus honesta est si se ipsa defendit, si ius suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur in suos. Ut enim adolescentem in quo senile aliquid, sic senem in quo est
5 aliquid adolescentis probo; quod qui sequitur corpore senex esse poterit, animo nunquam erit. Septimus mihi Originum liber est in manibus: omnia antiquitatis monumenta colligo: causarum illustrium quas-
cunque defendi nunc cum maxime conficio orationes:
10 ius augurium, pontificium, civile tracto: multum etiam Graecis litteris utor, Pythagoreorumque more exercendae memoriae gratia, quid quoque die dixerim audierim egerim commemoro vesperi. Hae sunt exercitationes ingenii, haec curricula mentis: in his
15 desudans atque elaborans corporis vires non magno opere desidero. Adsum amicis: venio in Senatum frequens ultroque adfero res multum et diu cogitatas, easque tueor animi non corporis viribus. Quae si exsequi nequirem, tamen me lectulus oblectaret meus
20 ea ipsa cogitantem quae iam agere non possem; sed ut possim facit acta vita. Semper enim in his studiis laboribusque viventi non intellegitur quando obrepatur senectus. Ita sensim sine sensu aetas senescit; nec subito frangitur, sed diuturnitate extin-
25 guitur.

CHAPTER XII.

III. Age deprives us of pleasures.

If by pleasure is meant sensuality, what a boon does old age bestow! All evils private and public flow from this. It impedes the intellect; blinds the mental vision; is alien from all true excellence.

39. Sequitur tertia vituperatio senectutis quod eam carere dicunt voluptatibus. O praeclarum munus aetatis, si quidem id aufert nobis quod est in adolescentia vitiosissimum! Accipite enim, optimi adulescentes, veterem orationem Archytae Tarentini, magni 5 in primis et praeclari viri, quae mihi tradita est cum essem adulescens Tarenti cum Q. Maximo: "*Nullam capitaliorem pestem quam corporis voluptatem hominibus*" dicebat "*a natura datam, cuius voluptatis avidae libidines temere et effrenate ad potiundum incitarentur.* 10

40. *Hinc patriae proditioes, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis impelleret; stupra vero et adulteria et omne tale flagi-* 15 *tium nullis excitari aliis illecebris nisi voluptatis. Cumque homini sive natura sive quis deus nihil mente praestabilius dedisset, huic divino muneri ac dono nihil esse tam inimicum quam voluptatem.* 41. *Nec enim libidine dominante temperantiae locum esse,* 20 *neque omnino in voluptatis regno virtutem posse con-*

sistere. Quod quo magis intellegi posset, fingere animo
iubebat “*tanta incitatum aliquem voluptate corporis*
quanta percipi posset maxima: nemini” censebat “*fore*
dubium quin tamdiu, dum ita gauderet, nihil agitare
5 *mente, nihil ratione, nihil cogitatione consequi posset.*
Quocirca nihil esse tam detestabile tamque pestiferum
quam voluptatem; si quidem ea, cum maior esset
atque longinquior, omne animi lumen exstingueret.”
Haec cum C. Pontio Samnite, patre eius a quo
10 Caudino praelio Sp. Postumius T. Veturius consules
superati sunt, locutum Archytam Nearchus Taren-
tinus, hospes noster, qui in amicitia populi Romani
permanserat, se a maioribus natu accepisse dicebat,
cum quidem ei sermoni interfuisset Plato Atheni-
15 ensis, quem Tarentum venisse L. Camillo Appio
Claudio consulibus reperio. 42. Quorsus haec? Ut
intellegatis, si voluptatem aspernari ratione et sapi-
entia non possemus, magnam habendam senectuti gra-
tiam, quae effecerit ut id non liberet quod non oportet
20 ret. Impedit enim consilium voluptas; rationi ini-
mica est ac mentis, ut ita dicam, praestringit oculos,
nec habet ullum cum virtute commercium. Invitus
feci ut fortissimi viri T. Flaminini fratrem L. Fla-
mininum e Senatu eiicerem septem annis post quam
25 consul fuisset; sed notandam putavi libidinem. Ille
enim cum esset consul, in Gallia exoratus in con-
vivio a scorto est ut securi feriret aliquem eorum
qui in vinculis essent damnati rei capitalis. Hic Tito
fratre suo censore, qui proximus ante me fuerat,

elapsus est; mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido quae cum probro privato coniungeret imperi dedecus.

CHAPTER XIII.

Nothing worse could we wish our enemies than that they should devote themselves to such pleasures. But if by pleasures are meant the pleasures of the table, we might answer that in losing them old age loses all the ills that accompany them, broken sleep, indigestion, etc. But in point of fact old age can enjoy the best part of such festivities, social intercourse and conversation, even some little parade and indulgence in taste.

43. Saepe audivi a maioribus natu, qui se porro pueros a senibus audisse dicebant, mirari solitum C. 5
Fabricium, quod, cum apud regem Pyrrhum legatus esset, audisset a Thessalo Cineas esse quendam Athenis qui se sapientem profiteretur, eumque dicere omnia quae faceremus ad voluptatem esse referenda; quod ex eo audientes M'. Curium et T. Coruncanium optare 10
solitos ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent cum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat. Norat eundem Fabricius, norat 15
Coruncanius, qui cum ex sua vita, tum eius quem dico P. Deci facto iudicabant esse profecto aliquid natura pulchrum atque praeclarum quod sua sponte peteretur, quodque spreta et contempta voluptate

optimus quisque sequeretur. 44. Quorsum igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est quod ea voluptates nullas magno opere desiderat. At caret
5 epulis exstructisque mensis et frequentibus poculis. Caret ergo etiam vinulentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam eius blanditiis non facile obsistimus,—divine enim Plato ‘escam malorum’ appellat voluptatem, quod ea videli-
10 cet homines capiantur ut hamo pisces,—quamquam immoderatis epulis caret senectus, modicis tamen conviviiis potest delectari. C. Duilius, M. F., qui Poenos classe primus devicerat, redeuntem a cena senem saepe videbam puer; delectabatur crebro funali et
15 tibicine quae sibi nullo exemplo privatus sumpserat: tantum licentiae dabat gloria. 45. Sed quid ego alios? Ad me ipsum iam revertar. Primum habui semper sodales. Sodalitates autem me quaestore constitutae sunt, sacris Idaeis Magnae Matris acceptis.
20 Epulabar igitur cum sodalibus omnino modice, sed erat quidam fervor aetatis, qua progrediente omnia fiunt in dies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. Bene enim
25 maiores nostri accubitionem epularem amicorum, quia vitae coniunctionem haberet, convivium nominarunt; melius quam Graeci qui hoc idem tum computationem, tum concenationem vocant; ut quod in eo genere minimum est id maxime probare videantur.

CHAPTER XIV.

I myself always enjoyed and still enjoy this social aspect of banquets, the conversation of my contemporaries or juniors, the old-fashioned ceremonies at the wine. I keep them up at my country house, often to a late hour of the night. In fact though old age loses some zest for pleasures, it is on the other hand free from their tyranny, and yet can enjoy them though in a less degree.

The pleasures of Old Age:

(a) *Intellectual pursuits which it can follow the better for being free from the tyranny of the passions. Examples: Gallus, Naevius, Plautus, Livius, Crassus, Metellus.*

46. Ego vero propter sermonis delectationem tempestivis quoque conviviiis delector, nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum; habeoque senectuti magnam gratiam quae mihi sermonis aviditatem 5 auxit, potionis et cibi sustulit. Quod si quem etiam ista delectant, ne omnino bellum indixisse videar voluptati cuius est fortasse quidam naturalis motus, non intellego ne in istis quidem voluptatibus ipsis carere sensu senectutem. Me vero et magisteria de- 10 lectant a maioribus instituta; et is sermo qui more maiorum a summo adhibetur in poculis; et pocula, sicut in symposio Xenophontis est, minuta atque rorantia, et refrigeratio aestate, et vicissim aut sol aut ignis hibernus. Quae quidem etiam in Sabinis perse- 15 qui soleo, conviviumque vicinorum cotidie compleo,

quod ad multam noctem quam maxime possumus vario sermone producimus. 47. At non est voluptatum tanta quasi titillatio in senibus. Credo: sed ne desideratio quidem. Nihil autem molestum quod non
5 desideres. Bene Sophocles, cum ex eo quidam iam affecto aetate quaereret, utereturne rebus venereis: 'Di meliora!' inquit: 'libenter vero istinc sicut a domino agresti et furioso profugi.' Cupidis enim rerum talium odiosum fortasse et molestum est carere;
10 satiatis vero et expletis iucundius est carere quam frui. Quamquam non caret is qui non desiderat: ergo non desiderare dico esse iucundius. 48. Quod si istis ipsis voluptatibus bona aetas fruitur libentius, primum parvulis fruitur rebus, ut diximus; deinde eis quibus
15 senectus, si non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur qui in prima cavea spectat, delectatur tamen etiam qui in ultima: sic adulescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus procul eas
20 spectans tantum quantum sat est. 49. At illa quanti sunt, animum, tamquam emeritis stipendiis libidinis ambitionis contentionis inimicitiarum cupiditatum omnium, secum esse secumque, ut dicitur, vivere! Si vero habet aliquod tamquam pabulum studi atque
25 doctrinae, nihil est otiosa senectute iucundius. Mori videbamus in studio dimetiendi caeli atque terrae C. Gallum familiarem patris tui, Scipio. Quotiens illum lux noctu aliquid describere ingressum, quotiens nox oppressit, cum mane coepisset! Quam delectabat eum

defectiones solis et lunae multo nobis ante praedicere !
 50. Quid in levioribus studiis sed tamen acutis ?
 Quam gaudebat bello suo Punico Naevius ! quam
 Truculento Plautus ! quam Pseudolo ! vidi etiam se-
 nem Livium, qui, cum sex annis ante quam ego natus 5
 sum fabulam docuisset Centone Tuditanoque consuli-
 bus, usque ad adulescentiam meam processit aetate.
 Quid de P. Licini Crassi et pontificii et civilis iuris
 studio loquar ? aut de huius P. Scipionis qui his paucis
 diebus Pontifex Maximus factus est ? Atqui eos om- 10
 nes quos commemoravi his studiis flagrant senes
 vidimus. M. vero Cethegum quem recte 'Suadae
 medullam' dixit Ennius, quanto studio exerceri in
 dicendo videbamus etiam senem ! Quae sunt igitur
 epularum aut ludorum aut scortorum voluptates cum 15
 his voluptatibus comparandae ? Atque haec quidem
 studia doctrinae. Quae quidem prudentibus et bene
 institutis pariter cum aetate crescunt, ut honestum
 illud Solonis sit, quod ait versiculo quodam, ut ante
 dixi, senescere se multa in dies addiscentem ; qua 20
 voluptate animi nulla certe potest esse maior.

CHAPTER XV.

The Pleasures of Old Age (continued).

(b) *Agriculture. The pleasures connected with this are perpetual. Earth is bounteous and never fails to make a return for labour. Its natural powers are delightful to watch as it vitalises seeds and produces fruit. Then there is the*

artificial culture of the vine; the mystery of seminal growth; the development of bud and blossom; the contrivances for irrigation, trenching and renewing the soil; orchard, gardens, stock breeding, bee keeping—all are delightful.

51. Venio nunc ad voluptates agricolarum quibus ego incredibiliter delector, quae nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem cum terra
5 quae numquam recusat imperium, nec umquam sine usura reddit quod accepit, sed alias minore, plerumque maiore cum fenore. Quamquam me quidem non fructus modo sed etiam ipsius terrae vis ac natura
10 semen exceptit, primum id occaecatum cohibet, ex quo occatio quae hoc efficit nominata est; deinde tepefactum vapore et compressu suo diffindit et elicit herbescentem ex eo viriditatem; quae nixa fibris stirpium sensim adolescit, culmoque erecta geniculato vaginis
15 iam quasi pubescens includitur; e quibus quum emer- sit, fundit frugem spici ordine structam et contra avium minorum morsus munitur vallo aristarum.
52. Quid ego vitium ortus satus incrementa commemorem? Satiari delectatione non possum, ut meae se-
20 nectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium quae generantur e terra, quae ex fici tantulo grano aut ex acini vinaceo aut ex ceterarum frugum ac stirpium minutissimis seminibus tantos truncos ramosque procreat. Malleoli plantae
25 sarmenta viviradices propagines, nonne ea efficiunt

ut quemvis cum admiratione delectent? Vitis quidem quae natura caduca est et nisi fulta sit fertur ad terram, eadem ut se erigat claviculis suis quasi manibus quidquid est nacta complectitur; quam serpentem multiplici lapsu et erratico ferro amputans coercet ars 5 agricolarum, ne silvescat sarmentis et in omnes partes nimia fundatur. 53. Itaque ineunte vere in eis quae relictæ sunt existit tamquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva sese ostendit; quae et suco terrae et calore solis augescens 10 primo est peracerba gustatu, deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores. Qua quid potest esse tum fructu laetius tum adspectu pulchrius? Cuius quidem non utilitas me solum, ut ante dixi, sed etiam 15 cultura et ipsa natura delectat: adminiculorum ordines, capitum iugatio, religatio et propagatio vitium, sarmentorumque ea quam dixi aliorum amputatio aliorum immissio. Quid ego irrigationes, quid fossiones agri repastinationesque proferam, quibus fit multo 20 terra fecundior? 54. Quid de utilitate loquar stercoreandi? dixi in eo libro quem de rebus rusticis scripsi, de qua doctus Hesiodus ne verbum quidem fecit cum de cultura agri scriberet: ~~Lat~~ Homerus, qui multis, ut mihi videtur, ante saeculis fuit, Laertem lenientem 25 desiderium, quod capiebat e filio, colentem agrum et eum stercorentem facit. Nec vero segetibus solum et pratis et vineis et arbustis res rusticae laetae sunt, sed etiam hortis et pomariis; tum pecudum pastu,

apium examinibus, florum omnium varietate. Nec consitiones modo delectant sed etiam insitiones, quibus nihil invenit agricultura sollertius.

CHAPTER XVI.

Our ancestors, such as Curius and Cincinnatus, loved this way of life : and not only is it delightful, but it is in the highest degree healthful, profitable, and useful ; gratifying to the eye and taste ; refreshing to the body ; superior to all the gallantries of war and the excitements of sport and play.

55. Possum persequi multa oblectamenta rerum
5 rusticarum ; sed ea ipsa quae dixi fuisse sentio longiora. Ignoscetis autem ; nam et studio rerum rusticarum proventus sum, et senectus est natura loquacior, ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M'. Curius, cum de Samnitibus, de Sabinis,
10 de Pyrrho triumphasset, consumpsit extremum tempus aetatis ; cuius quidem ego villam contemplans, abest enim non longe a me, admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus
15 Samnites cum attulissent, repudiati sunt ; non enim aurum habere praeclarum sibi videri dixit, sed eis qui haberent aurum imperare. 56. Poteratne tantus animus non efficere iucundam senectutem ? Sed venio ad agricolas, ne a me ipso recedam. In agris erant
20 tum senatores, id est senes ; siquidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse

factum, cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemiť. A villa in senatum arcessebantur et Curius et ceteri senes, ex quo qui eos arcessebant viatores nominati sunt. Num igitur horum 5 senectus miserabilis fuit qui se agri cultione oblectabant? Mea quidem sententia haud scio an nulla beatior possit esse, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione quam dixi, et saturitate copiaque rerum 10 omnium quae ad victum hominum, ad cultum etiam deorum pertinent; ut, quoniam haec quidam desiderant, in gratiam iam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est: 15 abundat porco haedo agno gallina lacte caseo melle. Iam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacanei etiam operis aucupium atque venatio. 57. Quid de pratorum viriditate aut arborum ordinibus aut vinearum oliveto- 20 rumve specie dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatus, ad quem fruendum non modo non retardat, verum etiam invitat atque allectat senectus. Ubi enim potest illa aetas aut calescere vel apricatione 25 melius vel igni, aut vicissim umbris aquisve refrigerari salubrius? 58. Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam et pilam, sibi natationes atque cursus: nobis senibus ex lusionibus multis talos

relinquant et tesseras; id ipsum ut lubebit, quoniam sine his beata esse senectus potest.

CHAPTER XVII.

The story of Lysander in the pleasure grounds of Cyrus. The instance of Valerius Corvus who employed himself in agriculture without losing any of his influence. Speaking of influence,—influence is the chief glory of old age, of which brilliant instances are Crassus, Lepidus, Paulus and Africanus.

59. Multas ad res perutiles Xenophontis libri sunt, quos legite, quaeso, studiose, ut facitis. Quam
 5 copiose ab eo agricultura laudatur in eo libro qui est de tuenda re familiari, qui Oeconomicus inscribitur! Atque ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo, *Cyrum minorem, regem Persarum,*
 10 *praestantem ingenio atque imperi gloria, cum Lysander Lacedaemonius vir summae virtutis venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse, et ei quendam consaeptum agrum diligenter*
 15 *consitum ostendisse. Cum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur e floribus, tum eum dixisse, mirari se non modo diligentiam sed etiam sollertiam*
 20 *eius a quo essent illa dimensa atque discripta; et ei Cyrum respondisse: ‘Atqui ego omnia ista sum dimensus; mei sunt ordines, mea discriptio; multae etiam*

'istarum arborum mea manu sunt satae.' Tum *Ly-*
sandrum intuentem purpuram eius et nitorem corpo-
ris ornatumque Persicum multo auro multisque gem-
mis dixisse; 'Recte vero te, Cyre, beatum ferunt,
'quoniam virtuti tuae fortuna coniuncta est.' 60. Hac 5
igitur fortuna frui licet senibus; nec aetas impedit
quo minus et ceterarum rerum et in primis agri colendi
studia teneamus usque ad ultimum tempus senectutis.
M. quidem Valerium Corvum accepimus ad centesi-
mum annum perduxisse, cum esset acta iam aetate in 10
agris eosque coleret; cuius inter primum et sextum
consulatum sex et quadraginta anni interfuerunt. Ita
quantum spatium aetatis maiores nostri ad senectutis
initium esse voluerunt, tantus illi cursus honorum
fuit; atque eius extrema aetas hoc beatior quam 15
media, quod auctoritatis habebat plus, laboris minus.
Apex est autem senectutis auctoritas. 61. Quanta
fuit in L. Caecilio Metello! quanta in Atilio Calatino
in quem illud elogium: **Hunc unum plurimae consen-**
tiunt gentes populi primum fuisse virum. Notum 20
est carmen incisum in sepulcro. Iure igitur gravis
cuius de laudibus omnium esset fama consentiens.
Quem virum nuper P. Crassum Pontificem Maximum,
quem postea M. Lepidum eodem sacerdotio praeditum
vidimus! Quid de Paulo aut Africano loquar, aut ut 25
iam ante de Maximo? quorum non in sententia solum,
sed etiam in nutu residebat auctoritas. Habet senec-
tus, honorata praesertim, tantam auctoritatem ut ea
pluris sit quam omnes adulescentiae voluptates.

CHAPTER XVIII.

This influence is worth all the pleasures of youth; but it must be acquired by real worth, without which grey hairs are not venerable. But (c) the marks of respect paid to old age may be classed as another of its pleasures.

62. Sed in omni oratione mementote eam me senectutem laudare quae fundamentis adulescentiae constituta sit. Ex quo efficitur id quod ego magno quondam cum assensu omnium dixi, Miseram esse senectutem quae se oratione defenderet. Non cani, non rugae repente auctoritatem arripere possunt; sed honeste acta superior aetas fructus capit auctoritatis extremos. 63. Haec enim ipsa sunt honorabilia quae videntur levia atque communia, salutari, appeti, de-
 10 di, assurgi, deduci, reduci, consuli; quae et apud nos et in aliis civitatibus, ut quaeque optime morata, ita diligentissime observantur. Lysandrum Lacedaemonium, cuius modo mentionem feci, dicere aiunt solitum Lacedaemonem esse honestissimum domicilium senec-
 15 tutis: nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, cum Athenis ludis quidam in theatrum grandis natu venisset, in magno consessu locum nusquam ei datum a suis civibus; cum autem ad Lacedae-
 20 monios accessisset, qui legati cum essent certo in loco consederant, consurrexisse illi omnes dicuntur et

senem sessum recepisse. 64. Quibus cum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Athenienses scire quae recta essent, sed facere nolle. Multa in nostro collegio praeclara, sed hoc de quo agimus in primis, quod, ut quisque aetate 5 antecedit, ita sententiae principatum tenet; neque solum honore antecedentibus sed eis etiam qui cum imperio sunt maiores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? quibus qui splendide usi sunt, 10 ei mihi videntur fabulam aetatis peregissee, nec tamquam inexercitati histriones in extremo actu corruisse.

If it is alleged that old age is morose, peevish and avaricious, I answer that these are faults of individuals and are not universal characteristics of old age.

65. At sunt morosi et anxii et iracundi et difficiles senes. Si quaerimus, etiam avari: sed haec morum vitia sunt non senectutis. Ac morositas tamen et ea 15 vitia quae dixi habent aliquid excusationis, non illius quidem iustae sed quae probari posse videatur: contemni se putant, despici, illudi: praeterea in fragili corpore odiosa omnis offensio est. Quae tamen omnia dulciora fiunt et moribus bonis et artibus; idque cum 20 in vita tum in scena intellegi potest ex eis fratribus qui in Adelphis sunt. Quanta in altero duritas, in altero comitas! Sic se res habet; ut enim non omne vinum, sic non omnis aetas vetustate coacescit. Severitatem in senectute probo, sed eam sicut alia modi- 25

cam; acerbitatem nullo modo. Avaritia vero senilis quid sibi velit non intellego. Potest enim quidquam esse absurdius quam quo minus viae restat eo plus viatici quaerere?

CHAPTER XIX.

IV. Old Age is near Death.

But is death an evil? It either utterly destroys the soul, or takes it to eternal life. In the first case it is nothing to fear, in the second a subject for joy.

- 5 66. Quarta restat causa quae maxime angere atque sollicitam habere nostram aetatem videtur, appropinquatio mortis, quae certe a senectute non potest longe abesse. ~~X~~ O miserum senem qui mortem contemnendam esse in tam longa aetate non viderit!
- 10 quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest.

Youth has not the advantage in all respects; for (1) a young man is quite as uncertain as an old one of a single day's life; (2) he is more prone to disease, suffers more, recovers more painfully; (3) an old man is freer from foolish hopes; (4) he has in some respects fruition in the place of hopes; (5) he has the pleasure of memory; (6) and above all he dies without struggle or reluctance like the dropping of ripe fruit.

67. Quid igitur timeam, si aut non miser post
15 mortem aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adulescens, cui

sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo plures quam nostra mortis casus habet; facilius in morbos incidunt adulescentes; gravius aegrotant; tristius curantur. Itaque pauci veniunt ad senectutem. Quod ni ita accideret, melius et prudentius viveretur; mens enim et ratio et consilium in senibus est, qui si nulli fuissent, nullae omnino civitates essent. Sed redeo ad mortem impendentem. Quod illud est crimen senectutis, cum illud videatis cum adulescentia esse commune? 68. 10

Sensi ego in optimo filio meo, tu in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, mortem omni aetati esse communem. At sperat adulescens diu se victurum, quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius quam incerta 15 pro certis habere, falsa pro veris? Senex ne quod speret quidem habet. At est eo meliore conditione quam adulescens, quoniam id, quod ille sperat, hic consecutus est. Ille vult diu vivere; hic diu vixit.

69. Quamquam, o Di boni! quid est in hominis vita 20 diu! Da enim supremum tempus: exspectemus Tartessorum regis aetatem. Fuit enim, ut scriptum video, Arganthonius quidam Gadibus qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur in quo est 25 aliquid extremum: cum enim id advenit, tum illud quod praeteriit effluxit; tantum remanet quod virtute et recte factis consecutus sis. Horae quidem cedunt et dies et menses et anni, nec praeteritum tempus

umquam revertitur, nec quid sequatur sciri potest.
Quod cuique temporis ad vivendum datur, eo debet
esse contentus. 70. Neque enim histrioni, ut placeat,
peragenda fabula est; modo in quocunque fuerit
5 actu probetur: nec sapienti usque ad “plaudite”
veniendum est. Breve enim tempus aetatis satis est
longum ad bene honesteque vivendum. Sin proces-
seris longius, non magis dolendum est quam agricolae
dolent, praeterita verni temporis suavitate aestatem
10 autumnumque venisse. Ver enim tamquam adules-
centiam significat ostenditque fructus futuros: reliqua
tempora demetendis fructibus et percipiendis accom-
modata sunt. 71. Fructus autem senectutis est, ut
saepe dixi, ante partorum bonorum memoria et copia.
15 Omnia vero, quae secundum naturam fiunt, sunt
habenda in bonis. Quid est autem tam secundum
naturam quam senibus emori? quod idem contingit
adulescentibus adversante et repugnante natura. Ita-
que adulescentes mori sic mihi videntur, ut cum
20 aquae multitudine vis flammae opprimitur: senes
autem sicut sua sponte nulla adhibita vi consumptus
ignis exstinguitur: et quasi poma ex arboribus, si
cruda sunt, vi avelluntur; si matura et cocta, deci-
dunt: sic vitam adulescentibus vis aufert, senibus
25 maturitas; quae quidem mihi tam iucunda est ut,
quo propius ad mortem accedam, quasi terram videre
videar aliquandoque in portum ex longa navigatione
esse venturus.

CHAPTER XX.

(7) *Old age is less anxious than youth, because the limit of it is not fixed as is that of adolescence; (8) it is better to die by the gradual and kindly process of nature than by the violent disruption which the resistance of a fresh constitution causes.*

72. Senectutis autem nullus certus est terminus, recteque in ea vivitur, quoad munus officii exsequi et tueri possis mortemque contemnere. Ex quo fit ut animosior etiam senectus sit quam adulescentia et fortior. Hoc illud est quod Pisistrato tyranno a 5 Solone responsum est, cum illi quaerenti, qua tandem re fretus sibi tam audaciter obsisteret, respondisse dicitur 'senectute.' Sed vivendi est finis optimus, cum integra mente ceterisque sensibus opus ipsa suum eadem quae coagmentavit natura dissolvit. Ut na- 10 vem, ut aedificium idem destruit facillime qui construxit, sic hominem eadem optime quae conglutinavit natura dissolvit. Iam omnis conglutinatio recens aegre, inveterata facile divellitur.

Therefore death though not to be sought is not to be mourned; for to mourn the inevitable is to destroy all peace of mind. As a fact men not only disregard uncertain, but cheerfully confront certain death. Every age has its pursuits and limit, the limit of old age is death, and is not regretted more than the limit of other ages.

Ita fit ut illud breve vitae reliquum nec avide ap- 15 petendum senibus nec sine causa deserendum sit; vetatque Pythagoras iniussu imperatoris, id est, dei,

de praesidio et statione vitae decedere. 73. Solonis quidem sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Vult, credo, se esse carum suis; sed haud scio an melius

5 Eunius:

Nemo me lacrumis decoret neque funera fletu
Faxit.

74. Non censet lugendam esse mortem quam immortalitas consequatur. Iam sensus moriendi ali-
10 quis esse potest, isque ad exiguum tempus praesertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adolescentia debet esse mortem ut neglegamus, sine qua meditatione tranquillo esse animo nemo potest. Moriendum
15 enim certe est, et id incertum an eo ipso die. Mortem igitur omnibus horis impendentem timens qui poterit animo consistere? 75. De qua non ita longa dis-
putatione opus esse videtur, cum recorder non L. Brutum qui in liberanda patria est interfectus, non
20 duos Decios qui ad voluntariam mortem cursum equorum incitaverunt, non M. Atilium qui ad supplicium est profectus ut fidem hosti datam conser-
varet, non duo Scipiones qui iter Poenis vel corporibus suis obstruere voluerunt, non avum tuum L.
25 Paulum qui morte luit collegae in Cannensi ignomi-
nia temeritatem, non M. Marcellum cuius interitum ne crudelissimus quidem hostis honore sepulturae carere passus est, sed legiones nostras, quod scripsi in Originibus, in eum saepe locum profectas alacri

animo et erecto, unde se numquam redituras arbitrentur. Quod igitur adulescentes et ei quidem non solum indocti sed etiam rustici contemnunt, id docti senes extimescent? 76. Omnino, ut mihi quidem videtur, studiorum omnium satietas vitae facit 5 satietatem. Sunt pueritiae certa studia: num igitur ea desiderant adulescentes? Sunt ineuntis adulescentiae: num ea constans iam requirit aetas quae media dicitur? Sunt etiam huius aetatis: ne ea quidem quaeruntur in senectute. Sunt extrema quaedam 10 studia senectutis: ergo ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis. Quod cum evenit, satietas vitae tempus maturum mortis affert.

CHAPTER XXI.

As we have mentioned death I will give you my sentiments thereon. (1) I believe that the great men whom we call dead are alive. Flesh is but a temporary prison of the soul, which only really lives after its escape from bondage. I judge from the consideration that all our knowledge, arts, and sciences cannot be the production of a mortal nature. Is not the soul self-moved, incomposite, and therefore imperishable? Does not the ease with which children learn bespeak a previous existence?

77. Non enim video cur quid ipse sentiam de morte non audeam vobis dicere, quod eo melius mihi 15 cernere videor quo ab ea propius absum. Ego vestros patres, P. Scipio, tuque, C. Laeli, viros clarissimos mihi que amicissimos vivere arbitror, et eam quidem vitam quae est sola vita nominanda. Nam dum

sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur. Est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae
5 naturae aeternitatisque contrarium. Sed credo deos immortales sparsisse animos in corpora humana ut essent qui terras tuerentur, quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit
10 ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. 78. Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubitasse quin ex universa mente divina delibatos
15 animos haberemus. Demonstrabantur mihi praeterea quae Socrates supremo vitae die de immortalitate animorum disseruisset, is qui esset omnium sapientissimus oraculo Apollinis iudicatus. Quid multa? Sic mihi persuasi, sic sentio, cum tanta celeritas animo-
20 rum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes, tantae scientiae, tot inventa, non posse eam naturam quae res eas contineat esse mortalem: cumque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem
25 habiturum esse motus, quia numquam se ipse sit relicturus; et cum simplex animi natura esset, neque haberet in se quidquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire: magnoque esse argumento homines

scire pleraque ante quam nati sint, quod iam pueri cum artes difficiles discant ita celeriter res innumera- biles arripiant, ut eas non tum primum accipere vide- antur, sed reminisci et recordari. Haec Platonis fere.

CHAPTER XXII.

[For example listen to the dying speech of Cyrus to his sons.]

79. Apud Xenophontem autem moriens Cyrus 5 maior haec dicit: *Nolite arbitrari, o mihi carissimi filii, me quum a vobis discessero nusquam aut nullum fore. Nec enim dum eram vobiscum animum meum videbatis, sed eum esse in hoc corpore ex eis rebus quas gerebam intellegebatis. Eundem igitur esse creditote, 10 etiam si nullum videbitis.* 80. *Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent quo diutius memoriam sui teneremus. Mihi quidem numquam persuaderi potuit animos dum in corporibus essent mortalibus 15 vivere, cum exissent ex eis emori: nec vero tum ani- mum esse insipientem cum ex insipienti corpore evasisset; sed cum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam cum hominis natura morte dissolvitur, 20 ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia unde orta sunt; animus autem solus nec cum adest nec cum discedit apparet. Iam vero videtis nihil esse morti tam simile quam somnum.*

81. *Atqui dormientium animi maxime declarant divinitatem suam; multa enim cum remissi et liberi sunt futura prospiciunt. Ex quo intellegitur quales futuri sint, cum se plane corporis vinculis relaxaverint.*
- 5 *Quare, si haec ita sunt, sic me colitote ut deum. Sin una est interiturus animus cum corpore, vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.*

CHAPTER XXIII.

- (2) *I believe that great men are inspired to do great things because they see that the future of the world will concern themselves. Hence a noble disdain of inglorious ease. Hence too the wisest man meets death the most calmly.*
- (3) *I feel a longing desire to see the great of old. I do not desire to live my life again (though I do not regret having lived it), for the time comes when we have had enough. But I shall rejoin my son, whose loss I bore because of this assurance.*
- 10 82. *Cyrus quidem haec moriens. Nos, si placet, nostra videamus. Nemo umquam mihi, Scipio, persuadebit aut patrem tuum Paulum, aut duos avos Paulum et Africanum, aut Africani patrem, aut patrum, aut multos praestantes viros quos enumerare*
- 15 *non est necesse, tanta esse conatos quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes, ut de me ipso aliquid more senum glorier, me tantos labores diurnos noc-*

turnosque domi militiaeque suscepturum fuisse, si eisdem finibus gloriam meam quibus vitam essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed nescio quomodo animus erigens se posteritatem ita semper prospiciebat quasi cum excessisset e vita tum denique victurus esset. Quod quidem ni ita se haberet ut animi immortales essent, haud optimi cuiusque animus maxime ad immortalitatem gloriae niteretur. 83. Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimus? Nonne vobis videtur animus is qui plus cernat et longius videre se ad meliora proficisci; ille autem cuius obtusior sit acies non videre? Equidem efferor studio patres vestros quos colui et dilexi videndi; neque vero eos solum convenire aveo quos ipse cognovi, sed illos etiam de quibus audiavi et legi et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit, neque tamquam Peliam recoxerit. Quod si quis deus mihi largiatur ut ex hac aetate repuerascam et in cunis vagiam, valde recusem; nec vero velim quasi decurso spatio ad carceres a calce revocari. 84. Quid enim habet vita commodi? quid non potius laboris? Sed habeat sane: habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi et ei docti saepe fecerunt: neque me vixisse poenitet, quoniam ita vixi ut non frustra me natum existimem; et ex vita ita discedo tamquam ex hospitio, non tam-

quam ex domo. Commorandi enim natura deversorium nobis, non habitandi dedit. 85. O praeclarum diem cum ad illud divinum animorum concilium coetumque proficiscar, cumque ex hac turba et
5 colluvione discedam! Proficiscar enim non ad eos solum viros de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior, cuius a me corpus crematum est, quod contra decuit ab illo meum; animus vero non
10 me deserens, sed respectans, in ea profecto loca discessit quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum, non quo aequo animo ferrem, sed me ipse consolabar existimans non longinquum inter nos digressum et
15 discessum fore.

Thus it comes about that I bear my years lightly. I may be wrong: but if so I prefer my error. If death ends all, there will be none to jeer at my mistake nor shall I be conscious of it if they do. In any case it is well to go at our proper time. Life is like a drama; old age its last act: all are tired, perhaps bored; it is best to go.

86. His mihi rebus, Scipio, id enim te cum Laelio admirari solere dixisti, levis est senectus, nec solum non molesta sed etiam iucunda. Quod si in hoc erro quod animos hominum immortales esse
20 credam, libenter erro; nec mihi hunc errorem quo delector dum vivo extorqueri volo. Sin mortuus, ut quidam minuti philosophi censeant, nihil sentiam; non vereor ne hunc errorem meum mortui philosophi

irrideant. Quod si non sumus immortales futuri, tamen extingui homini suo tempore optabile est. Nam habet natura ut aliarum omnium rerum sic vivendi modum. Senectus autem aetatis est peractio tamquam fabulae, cuius defatigationem fugere debemus, praesertim adiuncta satietate. Haec habui de senectute quae dicerem, ad quam utinam perveniatis, ut ea quae ex me audistis re experti probare possitis.

NOTES.

CHAPTER I.

1. § 1. 1. 1. Tite] He applies to Titus Pomponius Atticus lines addressed to Titus Quinctius Flamininus: see Biographical Index under *Flamininus*. These lines, as the two immediately following, are from the 10th book of the *Annales* of Ennius [Vahlen, 339], which dealt with the war with Philip of Macedon.

adiuero] A rare form for *adiuvero*: the only other instance of it apparently is in Ter. *Phorm.* 537, where the best MSS. have *adiuverit*. *leuasso*: the future indicative in *-so* often occurs in old Latin [cf. p. 42, l. 7 *faxit*], as in Plautus, Terence, and in laws; in verbs with *-a* stems *s* is doubled, as *amasso*, *appellasso* etc. See Roby *L. G.* 619.

2. *coquit et versat in pectore fixa*] 'which fixed (like a sting) in your breast now burns and tortures you'. The metaphor seems taken from some sting or poisoned dart which sets up a lasting irritation and pain. *praemi*: the open genitive (*-ii*) of nouns in *-ius* or *-ium* was not used in the pre-Augustan or Augustan writers, as Cicero, Lucretius, Vergil and Horace: but Propertius, Ovid, and Lucan use it. Adjectives in *-ius* made the genitive in *-ii*. Roby 351—2.

5. *affatur*] Understand 'the poet', i.e. Ennius.

6. *plenūs fidei*] see on p. 9, l. 10.

9. *aequitatem*] 'equanimity', the quality which Horace meant in the line (*O.* 2, 3, 1) *aequam memento rebus in arduis servare mentem*, etc.

10. *cognomen*] sc. *Atticus*. The fashion of adopting a cognomen from some local or personal circumstance was very ancient, and perhaps accounted for most *cognomina*. Thus Terence was Afer, because he came from Africa; Ovid was Naso, because probably of some peculiarity of feature in his ancestors. This fashion had been further extended by men

who earned triumphs adopting an *additional* cognomen from the country conquered and transmitting it to their posterity, e.g. *Africanus*, *Macedonicus*, etc. See Mommsen *H. of Rome*, vol. 2, p. 348, who says that the first instance was Manius Valerius Maximus, Cons. B.C. 263, who took the name *Messala* from conquest of *Messana*. *Atticus* is an instance of such adoption of a name without official reason.

12. *isdem rebus*] i.e. the political affairs of the day. The dialogue was written in the months following the death of Julius Caesar, when the State was in the greatest confusion; and when Cicero despaired of the safety of the Republic because of the proceedings of Antony.

13. *maior*] Such sorrows require *maior consolatio* than can be given by a treatise, i.e. a more practical one.

P. 2 1. *conscribere*] 'to compose', as the Greek *συγγράφειν* of a history (Thucyd. i, 1).

§ 2. l. 4. *modice*] 'without undue repining', *sapienter* 'as becomes a philosopher'. The conjunction *ac* shows that the *sapienter* includes the *modice*: it almost = 'you bear it without repining, which is just what you should do as a philosopher'. Cp. p. 27, l. 2.

7. *tu occurrebas*] Atticus was in his 65th year, Cicero two years younger.

eo...uteretur] 'of a gift suited to the common enjoyment of us both'.

9. *ita iucunda confectio*] 'I so enjoyed the composition of this book'. It is plain to a reader of the *de Senectute* that it is written with pleasure to the writer. There is a spirit and freshness in it which is absent from the *de Amicitia*, which appears to drag, and to have less heart and sincerity.

12. *cui qui pareat*] 'for if a man obeys it'. The subjunctive with the relative here indicates cause or reason.

§ 3. l. 17. *in fabula*] 'in a mere mythical story'. He means that if he had put his essay in the mouth of a mythical person it would have lost the point and interest which it has in the mouth of a real historical personage such as Cato.

19. *apud quem*] He lays the scene of the conversation in Cato's house.

21. *eruditus*] 'too learnedly'. Cicero is excusing the frequent quotations from Greek poets and philosophers which he has put in Cato's mouth in the course of this essay. Of Cato's ostentatious disdain of Greek literature, and his subsequent attention to it, see on p. 15, l. 18.

22. *in suis libris*] Cato's chief works, besides speeches, were the *Origines*, a discussion of early Roman history, and a book 'on farming'. Fragments of the former and the greater part of the latter remain.

CHAPTER II.

2. 3 § 4.1. 2. *ceterarum rerum*] 'in all other things'; the objective genitive depending upon *sapientiam*. This construction represents a verb and accusative: i.e. *tuam sapientiam rerum* = *te sapere res*. Cp. *precatio deum*. *iactura suorum* etc. Roby 1312. This transitive use of *sapientia* is not common, but Cicero (*de Or.* 2, 154) says *sapientia constituendae civitatis*, where *it* = *scientia* or *ars*.

4. *senserim*] the subj. shews the thought of the subject of *soleo*, 'I am wont to be astonished because, as I think, I have observed'.

6. *Aetna gravius*] see Euip. *Herc. F.* 637 ἄχθος δὲ τὸ γῆρας αἰεὶ βαρύτερον Αἰτνας σκοπέλων. (Otto.)

11. *quod...afferat*] 'if nature brings it', the generic or limiting subjunctive.

12. *quo in genere*] 'in which class'; this is Cicero's nearly invariable arrangement of the relative with preposition and noun. See on *de Am.* § 15.

14. *adeptam*] Some MSS. read *adepti*, and there seems to be no other example of the passive use of *adeptus* in Cicero, though it is not uncommon in other writers, Sallust, Ovid, Tacitus. A large number of deponents had passive participles in use, such as *comitatus*, *criminatus*, *imitatus* etc. See a full list in Roby § 734. Cp. *dimensa* in § 59. Cato seems to be quoting from some poet, but not in his exact words. A verse of Pherecrates is quoted by edd. γῆρας ἐπὶ μὲν ἄπῃ πᾶς εὐχεται, ἦν δὲ ποτ' ἐλθῇ Μέμφεται.

15. *obrepere*] 'steal upon them'.

P. 4 2. *effluxisset...posset*] The whole is a supposititious case, as the tenses show, applying to the imaginary persons who have reached their 800th year: they would be no happier, 'for their past however long would have no power, when once it *was* past, to soften the regrets of an old age that had never learnt wisdom'.

§ 5. l. 5. *nostro cognomine*] i.e. *Sapiens*, though Cato does not seem to have obtained this cognomen in the same universal usage as *Laelius*. Cato which is his proper *cognomen*, is connected with *Catus* 'shrewd': the additional name generally applied is *Censor* or *Censorius*. But that he was also spoken of as *Sapiens*, Cicero implies again in the *de Am.* § 9.

6. *naturam optimam ducem*] The Stoic definition of the ethical *summum bonum* was to 'live according to nature' (*secundum naturam*), see *de Am.* § 19. We must notice that *natura* is not used as we use 'nature' in such a phrase as 'the face of nature', it means the *laws* or *conditions of nature*.

8. *ceterae partes...neglectum*] Cato recurs to this comparison of life to a drama more than once. See §§ 50, 64, 70, 86, and compare the dying question of Augustus to his friends, *Ecquid eis videretur mimum vitae commode transegisse?* (Suet. A. 99), and Shakespeare's 'All the world's a stage' etc. or,

'Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more.'

descriptae] 'written out'; the reading *discriptae* would refer to the distribution of the several parts as assigned in the play, but it is not here in point, and does not seem to be used elsewhere in such sense.

10. *aliquid extremum*] 'some end': for *extremum* as a substantive cp. *de Am.* § 14. The comparison of an old man's death to the falling of ripe fruit occurs again § 71. Cp. Shakespeare *M. of V.*

'The ripest kind of fruit
Falls earliest to the ground. And so let me.'

11. *in*] 'in the case of' cp. § 21.

12. *vietum*] 'shrivelled', the root of this word appears in *vico*, an obsolete verb found in Ennius = 'to plait', and in *vitex*, *vitta*, *vimen*, *vitis*. See Curtius § 593, transl. by Wilkins, vol. i. p. 486.

14. **Gigantum]** The battle of the Giants against the Gods is a legend subsequent to Homer, in whom they are merely a race of huge men. But it became a favourite story afterwards, with many varieties. Horace addresses Bacchus (O. 2, 19, 21),

*Tu, cum parentis regna per arduum
cohors Gigantum scanderet impia,
Rhoetum retorsisti leonis
unguibus horribilique mala.*

and in O. 3, 4, 49 he enumerates them :

*Magnum illa terrorem intulerat Iovi
fidens iuventus, horrida brachiis,
fratresque tendentes opaco
Pelion imposuisse Olympos.
Sed quid Typhoeus, et validus Mimas,
aut quid minaci Porphyryon statu,
quid Rhoetus, evulsisque truncis
Enceladus iaculator audax
contra sonantem Palladis aegida
possent ruentes ?*

And Vergil refers to the legend of one of them being buried under Aetna by Jupiter (*Aen.* 3, 578),

*Fama est Enceladi semiustum fulmine corpus
urgeri mole hac, ingentemque insuper Aetnam
impositam ruptis flammam exspirare caminis.*

§ 6. l. 19. **quibus rationibus]** 'by taking what measures', 'by guiding ourselves on what principles'.

25. **istuc quo pervenisti]** 'the point which you have reached'. Cp. the phrase *istuc aetatis* 'at your time of life' (Terence).

CHAPTER III.

P. 5 § 7. l. 3. **vetere proverbio]** Arist. *Eth.* 9, 3 *ὁμοίον τῷ ὁμοίῳ φίλον*, from Homer *Odyss.* 17, 218. Cp. 'Birds of a feather flock together'. And 'That noble minds keep ever with their likes'. Shakespeare.

5. **consulares]** 'ex-consuls'. The word *consularis* came to be used as nearly like a title of modern times as anything in Republican Rome. The *consulares* had special privileges in the Senate, being always called upon for their vote before the other senators. They alone also were eligible for certain of

the provinces; and in cases of emergency their *auctoritas* was regarded as powerful with the army as with the people. Cicero, so proud of being a *consularis* himself, is always careful to give this term of respect to others.

6. *carerent...putarent...spernerentur*] are oblique, representing the thought of Salinator and Albinus, not that of Cato.

vitam nullam] 'that life was no life',—not *vitalis*, as in *de Am.* § 22.

10. *usu venirent*] 'it would have been the case'. *usu venit* 'it happens': *usus venit* 'it becomes necessary': *usus est* 'it is necessary' (*Ter. Haut.* 80 and 553). *usu venire* is a favourite expression of Cicero's, as may be seen in any dictionary. *Usu* in this phrase seems to mean 'in the natural course of events'.

13. *non moleste ferrent*] *libenter*, 'were glad'.

15—17. *nec difficiles nec inhumani*] 'neither cross-grained nor uncultivated'. The first refers to the peevishness of temper, the second to the lack of such accomplishments as give employment and consolation, the *arma senectutis* of § 9; they are both included in *inhumanitas*, whereas *importunitas* 'unreasonableness' is opposed to the idea conveyed in *moderati*.

P. 6 § 8. l. 3. *contingere*] of good luck, *accidere* of bad, as in p. 5, l. 10. But the distinction is not always strictly maintained.

4. *est istuc aliquid*] 'there is something in what you say'. Cp. the phrase λέγεις τι.

sed nequaquam] 'but it doesn't contain the whole truth by any means'.

5. *ut Themistocles...assecutum*] This story is taken by Cicero from Plato *de Rep.* i. p. 339 B. *ὅς τῳ Σεριφίῳ λοιδορουμένῳ καὶ λέγοντι ὅτι οὐ δι' αὐτὸν ἀλλὰ διὰ τὴν πόλιν εὐδοκιμοῖ, ἀπεκρίνατο ὅτι οὐτ' ἂν αὐτὸς Σερίφιος ὦν ὀνόμαστος ἐγένετο οὐτ' ἐκεῖνος Ἀθηναῖος.* Plutarch (*Them.* xviii.) gives the same version; but in Herodotus (8, 125) it appears somewhat differently, as a dialogue between Themistocles and an obscure Athenian, who being jealous of Themistocles' reception at Sparta said that he owed it to the reputation of Athens; to which Themistocles replied *οὐτ' ἂν ἐγὼ ἐὼν Βελβινίτης ἐτιμήθην οὕτω πρὸς Σπαρτιητέων οὐτ' ἂν σύ, ἄνθρωπε, ἐὼν Ἀθηναῖος*,—*Belbina* being a small island in the Saronic Gulf. See Holden's *Plut. Themist.* l. c.

13. *non gravis*] 'other than grievous'.

§ 9. l. 14. *artes*] are not only 'accomplishments', but also 'mental qualities' acquired by industry. So Vergil (*G.* 3, 101) talks of the *artes* of a horse; and Horace (*O.* 4, 15, 12) of the *artes*, 'morals' of a people, *emovit culpas Et veteres revocavit artes*.

15. *cum diu multumque vixeris*] 'after a long and full life', i.e. after a life of many years and much activity. Cicero is fond of the expression *diu multumque*, but generally uses it with verbs which make its meaning more obvious, as *defletum*, *quaesitum*, *consultum*, *in manibus esse*, *cogitavi*, cf. § 38. As applied to *vivere*, it is not the mere use of a familiar combination of words. To secure the full fruits of industry and active virtue life must not only have been long, it must have been well spent. *Nemo satis vivit*, says Martial, 'makes a sufficiently good use of his life', 'gets enough out of it'.

CHAPTER IV.

2. 7 § 10. l. 3. *comitate condita gravitas*] 'a serious dignity seasoned with courteous manners' (*condire*).

6. *anno...post consul primum fuerat* etc.] Quintus Fabius Maximus Verrucosus or Cunctator was consul for the first time in B.C. 233, and for the fourth time in B.C. 214. In the previous year (B.C. 215) he had as consul begun the siege of Capua, which lasted until B.C. 211. Accordingly Cato here is made to give some dates in his life:

b. B.C. 234.

(Capua) B.C. 214 æt. 20.

(Tarentum) B.C. 209 æt. 25.

Quaestor B.C. 204 æt. 30.

Tuditanus and Cethegus were Cons. B.C. 204. But see Introduction, for the difficulty as to the dates in Cato's life.

8. *ad Capuam*] Notice the preposition with the name of a town: it is used because *ad Capuam profectus sum* does not mean the ordinary statement 'I started to go to Capua', but 'I went to the camp' or 'the trenches at Capua', which the Romans were besieging. The rule for using no preposition was strictly confined to towns. Cicero (*ad Att.* 7, § 10) defends himself for using the expression *in Piraea exire* (*ad Att.* 6, 9),

on the ground *non hoc ut oppido praeposui sed ut loco*. In Livy the preposition *ad* or *in* is nearly always used with names of places at which battles took place, as being localities rather than towns, for a battle seldom if ever would take place in the town from which it took its name.

12. *suasor legis fuit*] ‘spoke in favour of the law’, cp. the opposite *dissuasimus* in *de Am.* 96. The *lex Cincia de muneribus*, or *muneralis*, proposed by a tribune Marcus Cincius, forbade an advocate to receive any fee for pleading a cause (*ne quis ob causam orandam pecuniam donumve accipiat*, Tac. *A.* 11, 5). That the law was evaded is undoubted; but we find Cicero in B.C. 59 entertaining half in jest some scruples about receiving a present of books from a client (*ad Att.* 1, 20); and the law remained in force until A.D. 47, when the emperor Claudius fixed the advocate’s fee at a maximum of 10,000 sesterces (about £70), thus at length acknowledging as legal what had long been done in defiance of the law. Livy (34, 3) makes Cato quote this law when speaking in favour of the sumptuary *lex Oppia*.

15. *patientia sua mollebat*] ‘gradually wearied out by his persistence’, that is, by his policy of acting on the defensive and refusing to come to an engagement. Cicero elsewhere (*de Rep.* 1, 1) expresses what the services of Fabius were against Hannibal by saying *bellum Punicum enervavit*. He did what a cricketer would express as ‘breaking the bowling’, from his dictatorship in B.C. 217 after Trasimene, to his fifth consulship in B.C. 209, when he captured Tarentum. After that time the ‘forward’ policy of Scipio began to be both safe and practicable; but Fabius never approved of it, and ceased therefore to have much influence for the last two years of his life.

16. *familiaris noster*] ‘my friend’. Cato is said to have met Ennius in Sardinia and to have brought him to Rome.

17. *unus homo* etc.] These lines, the first of which has been more quoted and copied by subsequent poets than perhaps any other in the language, are from the *Annales* of Ennius (see Verg. *Aen.* 6, 846; Ov. *Fast.* 2, 241; Cic. *de Off.* 1, § 84).

non enim] scanned as a dactyl; see note on the text. The word *noenum*, which has been adopted by most modern editors, occurs twice in Lucretius (3, 199; 4, 712) and is the older form of the negative *non* (*ne unum* or *oenum*). All the MSS. of Cicero however have *non enim rumores ponebat*; and

it would immediately occur to a modern corrector of verses to alter the line to *non ponebat enim rumores ante salutem*, but it would not be what Ennius wrote. In the older poets the last syllable of the third person singular of verbs was common; and Vergil often avails himself of the same license: see an *Excursus* at the end of Conington's Vergil, by Mr Nettleship.

19. *postque magisque*] Holden (Cic. *Off.* 1, § 84) translates 'the more the later', and *nunc* 'as it is' (*νῦν δέ*). Dr Reid (after J. Bernays) changes it to *plusque*, believing that no satisfactory sense can be obtained from *postque*. On the other hand it may be said that *plusque magisque* is rather a feeble substitute for *magis magisque* (for *plus* = *magis*, see *de Am.* § 48). An old emendation was *ergo magisque magisque*.

§ 11. l. 20. *Tarentum vero* etc.] The recovery of Tarentum in B.C. 209 by Fabius in his fifth consulship was of great importance to the Romans, as it recalled the Samnites and Lucanians to their allegiance to Rome. The citadel had never fallen into Hannibal's hands, but was held by Marcus Livius from B.C. 212—209, who frequently fought with the enemy from it with considerable glory. The same reply of Fabius is recorded by Cicero in the *de Or.* 2, 67; and by Livy 27, 25. According to Polybius (8, 27—33) the treason which admitted Hannibal into Tarentum was successful partly from the fact that M. Livius was sunk in sleep after a long debauch in the previous afternoon: and it was debated afterwards in the Senate whether he deserved punishment for losing the town or reward for holding the citadel so long. There seems some confusion about his name. Polybius calls him *Caius Livius*, Livy always *Marcus Livius* without any cognomen; but in 27, 35 he speaks of a *Marcus Livius Macatus*, who had been consul before the war; while the consul for the year 219 B.C. was *Marcus Livius Salinator*. A writer in Smith's *Dictionary of Biography* s.v. *Macatus*, says that Cicero is wrong in calling him *Salinator*, and that his name was *Macatus*. None of the authorities, however, which he quotes justify him in this impeachment of Cicero's accuracy.

22. *fugerat in arcem*] so Livy 25, 10 *postquam...Romani qui caedibus superfuerant in arcem confugerant*.

26. *consul iterum*] i.e. in B.C. 228. His colleague was Spurius Carvilius Maximus. But the tribuneship of Flaminius was in B.C. 232. And Polybius (2, 22) asserts that this division of the territory of Picenum took place in the consulship of

M. Aemilius Lepidus, i.e. B.C. 232. Cicero has therefore probably made a mistake in saying that Maximus was consul when he opposed this law. The proposal of Flaminius was to divide the territory of Picenum, from which the Galli Senones had just been ejected, among the plebeians. The object was not only to provide for indigent citizens, but to fill the Northern districts of Italy with Roman *Coloni* who would withstand the inroads of the Gauls. For the same purpose in the period which followed regular colonies were led out to Spoletium, Placentia, and Mutina.

quiescente] 'taking no steps'.

28. *Picentem et Gallicum*] do not mean two territories, but the same, inhabited partly by Italians and partly by Gauls. (Polybius l. c. describes it as τὴν Πικεντίνην προσαγορευομένην χώραν, ἐξ ἧς νικήσαντες ἐξέβαλον τοὺς Σήνωνας προσαγορευομένους Γαλάτας: though the Senones occupied also the district north of the territory of Picenum as far as Ariminum.)

contra senatus auctoritatem] This means literally 'in spite of the authority of the Senate being against them'. But *auctoritas senatus* had come to have the technical meaning of 'a resolution of the Senate', which from the veto of the tribunes or some other cause was prevented from assuming the form of a regular *senatus consultum*. These *auctoritates* were often formally reduced to writing with the names of the interposing tribunes, and remained as expressions of the wishes of the Senate, something like the formal protests of peers in the House of Lords. For specimens see *Epist. ad Div.* 8, 8 (cp. 1, 7 and *ad Att.* 5, 37). These distributions of land among the plebeians were always resisted by the senatorial party and the patricians generally, as interfering with their privileges and as tending to make an independent middle class. In this particular instance Polybius asserts that it brought on a war with the Boian Gauls, who feared that their own territory would be treated next in the same way.

29. *ausus est*] 'he ventured' to make a remark which would have sounded shocking to believers in the science of the augurs; and no doubt there were some such, though hardly among the augurs themselves. Cato is said to have wondered how 'One *haruspex* could meet another without smiling'. The augurship was a valuable political position, as the validity of elections was often decided by the college of Augurs. See on *de Am.* § 96.

P. 8 § 12. 1. 5. *consularis*] See above p. 5, 1. 5.

6. *laudatio*] The 'funeral oration' was spoken generally by some near relation or friend of the deceased. It was a very ancient custom. Plutarch says that Poplicola delivered the *laudatio funebris* over Brutus [Popl. 9]. See *pro Mil.* § 33. These *laudationes* were used as a source of history, and were naturally often deceptive. Cp. Brut. 16 *his laudationibus historia rerum nostrarum est facta mendosior*. See Bekker's *Gallus*, p. 515.

11. *ut in homine Romano*] 'for a Roman', 'considering what was to be expected in a Roman'. *litterae* means Greek literature and philosophy, which were only just beginning to be known at all commonly in Rome in Cato's time.

13. *quasi iam divinarem*] 'as though I already had an instinctive feeling'.

CHAPTER V.

§ 13. 1. 16. *quorsum*] 'to what end' cp. *de Am.* § 42.

19. *Scipiones et Maximi*] With this use of the plural of proper names in general statements cp. *de Am.* § 21.

23. *Platonis qui* etc.] Plato died at Athens in B.C. 347, according to one story while writing, according to another at a marriage feast. He was born in B.C. 429.

25. *quarto nonagesimo*] In compounding numerals from 21 to 99 'either the larger precedes the smaller without *et* or the smaller precedes the larger with *et*'; but exceptions occur to this rule, Roby, vol. i. p. 442.

P. 9 2. *in suo studio atque opere*] 'in his study and profession', i.e. that of a Sophist, or professed teacher of philosophy.

3. *cessavit*] 'left off working'; *cessare* = 'to be idle'.

§ 14. 1. 9. *sicut equus*] The quotation is again from the *Annals of Ennius* [Vahlen 445].

10. *vincere Olympia*, 'to win the prize at the Olympic Games' is an imitation of the Greek construction *νικᾶν Ὀλύμπια*, *Ἰσθμια* etc. *Olympia* is a neuter plural substantive 'the Olympic Games'.

confectus quiescit] cp. *plenus fidei*, p. 1, l. 6. The elision of the final *s* of words ending in *-is* and *-ūs* was common in the early poets; and Lucretius often availed himself of the licence [see Munro on 1, 186]; but in the time of Cicero it was considered somewhat unscholarly (*subrusticum*), though Catullus (116, 8) once does it; and in the fragments of Cicero's own poems it occurs; but the new school of poets (*novi poetae*), he says, avoided it. *Or.* 161. [See also Wordsworth, *Fragments of Early Latin*, p. 583.] The question remains as to whether the *s* was or was not left out in writing. Cicero says *ita enim loquebamur* etc., and the phrase admits of the interpretation that though the *s* was dropped in pronunciation it was retained in writing. In Lucretius 'the MSS. all with one doubtful exception write the *s*' [H. A. J. M.]. But I think the testimony of inscriptions is more in favour of dropping than of retaining it.

13. **hi consules]** 'the consuls of the present year' i.e. B.C. 150; Caepio and Philippus were consuls B.C. 169. The **lex Voconia** was a law restraining the power of testators to leave property away from their heirs.

15. **cum ego...suasi]** 'The year in which I spoke in favour of the *lex Voconia* with a voice as loud and a frame as sound as ever'. See p. 10, l. 6; and for this reading of Madvig's see note on the Text.

§ 15. l. 23. **a rebus gerendis]** 'from public business'.

CHAPTER VI.

P. 10 5, 6. **quae...administrantur]** 'to be administered'. The subj. and relative marking limitation.

9. **cum...defendebant]** 'at the time that they were defending'. *cum* with indic. is purely temporal.

§ 16. l. 14. **persecutus est]** 'has well expressed'; there seems a notion of completeness intended by the *per*.

15. **rectae stare]** 'to stand upright', 'to be in a sound state', again a Grecism, cp. Soph. *O. R.* ἐξ ὀρθῆς φρενός, and Eur. *Med.* 1129 φρονεῖν ὀρθά.

quo...viai] 'to what point in the course', i.e. 'how far from the right course', cf. Aesch. *P. V.* 903 ἐξω δὲ δρόμου φέρομαι

λύσσης πνεύματι μάργω. The form -ai in the genitive of the first declension is found in writers of the earliest times to Lucretius and Vergil, though it was no doubt used by the latter as an archaism. It seems probable that it was originally a locative (see Wordsworth, *Fragments*, p. 47).

16. *dementes*] I think is nominative, 'your senses losing their sense', an imitation of the common Greek idiom, such as γάμος ἄγαμος, παῖδες ἀπαῖδες, πόλεμος ἀπόλεμος and the like. The fondness of Ennius for Greek constructions we have already seen § 14.

17. *gravissime*] 'in the most impressive manner'.

P. 11 1. *tamen*] the force of *tamen* seems to be, 'The poem is well known and so I quote it; and yet the speech itself is extant and I might have quoted that'.

atque haec...inter duos consulatus] Appius was consul in B.C. 307 and again in B.C. 296, and censor in B.C. 312. As he would not have been consul in all probability until he was 40, he must have been at least 67 at the time named. But as he had been censor five years before his consulship he was probably older. It was unusual for a man to be censor until he had been consul. See a case in Livy 27, 6 where he takes care to add *sed hi censores nec senatum legerunt nec quicquam publicae rei egerunt*, and so in other cases.

5. *Pyrrhi bello*] B.C. 282—274. See Biographical Index.

6. *tamen*] i.e. without that calculation we know it from history.

§ 17. 1. 13. *velocitatibus*] 'physical activities', I do not think it necessary to change this to *velocitate*: Cicero is fond of the plural of these abstract words, as *novitates*, *utilitates*, see *de Am.* §§ 68, 75.

14. *sententia*] 'expression of opinion', with a special reference to the speaking in the Senate.

15. *quibus...orbari...augeri*] The regular construction after *orbari* is the ablative of the thing taken away; and the ablative is used also commonly in a converse sense with *augeri*; cp. Ov. *F.* 3, 601 *iam pius Aeneas regno nataque Latini auctus erat*; and the comic oxymoron *auctus damno*, Ter. *Haut.* 628.

quibus augeri solet] 'which it is wont to have added to it', 'to have in an increased degree'.

§ 18. l. 16. *nisi forte*] (cp. p. 19, l. 17) introduces a proposition which the speaker regards as absurd or impossible. Cp. *de Am.* § 32.

17. *miles et tribunus et legatus*] 'as a private soldier, military tribune, and lieutenant-general'. The *tribuni*, of whom there were six in each legion, were the highest officers in it: they must have served ten years, and were generally after B.C. 311 elected in the *Comitia Tributa*, though the commander of the army still had the nomination of some. The *legati* were nominated with consent of the Senate by the governor of a province; their number differed according to the circumstances of the case. Caesar as governor of Gaul and Illyricum had 12. They were staff officers, and commanded such parts of the army as the *imperator* directed,—often a single legion. The number originally was two, because two legions were the normal strength of a consular army. For Cato's later service as *tribunus militum* see below p. 18, l. 12.

19. *at*] *nisi forte* assumes the converse of the proposition it introduces; therefore *at* follows as though the previous sentence had run: 'Though I no longer serve in the army, I am not idle; but in the Senate' etc.

20. *Carthagini...denuntio*] 'I am urging a war against Carthage to anticipate the war she has long been treacherously meditating'. Cato is supposed to be speaking in B.C. 150 (see § 14), and in the earlier part of that year he had been to Carthage as one of ten commissioners sent to investigate the truth of the rumours that she was preparing for war. It was after this that the scene of his producing the green figs in the Senate-house occurred, and that it became his custom, whenever called upon for his *sententia* on any subject, to end his speech with *delenda est Carthago*. This celebrated phrase is found in Florus 2, 15.

§ 19. l. 22. *quam palmam* etc.] Cato of course is made to express in a prophetic wish what actually did happen.

24. *avi reliquias*] 'what your grandfather (Scipio Africanus the elder) left still remaining of Carthage', or 'what he left unfinished of his task', which was the destruction of Carthage, i.e. after the Battle of Zama in B.C. 204. *avi* is the subjective genitive cp. *reliquias Danaum* 'those which the Greeks have left', Verg. *Aen.* 1, 30.

26. *anno ante me censorem*] i.e. B.C. 186. Scipio was consul for the second time in B.C. 194.

P. 12 1. *poeniteret*] Observe the imperfect tense expressing a state of mind lasting some time, not a single thought, 'would he have been feeling discontented with his old age'? For this sense of *poenitet*, 'dissatisfaction' rather than 'repentance', cp. *de Off.* 1, 1, 2 *quantum proficias te poenitebit*. Livy 5, 19 *poenitere magistratum senatum apparebat*; cf. Ter. *Haut.* 72; Cic. *Acad.* 2, 22, 69; Livy 22, 12.

excursione] 'rapid marching', as of light armed troops. See *de Div.* 2, § 26. Gernh. *saltu* also seems to have a warlike reference, such as 'springing' upon an enemy in a single combat, cp. the boxing match in Verg. *Aen.* 5, 442 *variis adsultibus irritus urget*.

§ 20. l. 6. *qui amplissimum magistratum gerunt*] i.e. the members of the Gerusia or Senate [*γερονσία, γέρον*].

11. *cēdo*] 'pray tell me'. An old imperative form equivalent to *da* or *dic*. The plural *cette* (*cēdite*) only occurs in Plautus.

The line is from the *Ludus* of Naevius [Ribbeck fr. *Comic.* p. 14], as is the next quotation. Ribbeck supposes the *Ludus* to have been a satire or a satiric drama.

15. *videlicet*] 'we may conclude'.

CHAPTER VII.

§ 21. l. 17. *at*] 'but it may be said', like *at enim* introducing a supposed objection; see Vocabulary. Cicero (*ad Att.* 12, 1) acknowledges that it is very like an old man (*γεροντικώτερον*) to forget trifles—*memoriola vacillare*.

19. *perceperat*] 'had mastered', implying some mental effort, cp. Caes. *B. G.* 5, 1 *percepta oratione* 'having thoroughly grasped the meaning of their speech'. The number of Athenian citizens at the time of Themistocles is not certain; but it has been reckoned as about 20,000 at the beginning of the Peloponnesian War, and if it were only half that number in the lifetime of Themistocles it would have been no inconsiderable feat to have known their names. For the popularity he gained by it see Plut. *Them.* 5, τοῖς πολλοῖς ἐνήρμοττε...ἐκάστου τῶν πολιτῶν τοῦνομα λέγων ἀπὸ στόματος: cp. *pro Mur.* 77, where Cicero is speaking of the habit of keeping a 'nomenclator', *si nomine appellari abs te cives tuos honestum est, turpe est eos notiores esse servo tuo quam tibi*. Cicero often recurs to the remarkable memory of Themistocles, see *de Or.* 2, 351; *de Fin.* 2, § 104.

P. 13 1. *qui Aristides etc.*] 'that he used to speak to Aristides as Lysimachus by mistake'.

2. *equidem*] 'for my part', a form of *quidem* strengthened by the interjection *e*, cp. *nam* and *enim*.

4. *nec sepulcra legens...perdam*] 'Nor am I afraid that by reading the inscriptions on tombstones I shall lose my memory, as the saying is.' Cato says he knew not only the names of his contemporaries, but of their ancestors. These he would often learn by reading the inscriptions on their tombs probably for the purpose of composing his *Origines*, and this reminds him of a common saying or superstition that reading tombstones hurt the memory. It is not possible to trace the origin of such an idea, which Erasmus says (quoted by G. Long) was a common one. It may perhaps be connected with the early prejudice against writing, as harmful to the faculty of memory, from causing it to be less used. Plato (*Phaedr.* 274—5) refers to this, and Caesar (*B. G.* 6, 14) states that the same prejudice existed among the Druids: and Plutarch (*Numa* 22) that the same doctrine was taught by the Pythagoreans. That such philosophical doctrines should filter into popular talk is not uncommon. Inscriptions on tombstones would be probably the earliest form of writing known to the vulgar. We might compare it with the popular idea that to meet a wolf caused dumbness, see Verg. *Ecl.* ix. 54; Theocr. 14, 152. Cicero seems to allude to some similar proverb in *de Fin.* 5, § 3, *veteris proverbii admonitu vivorum memini*.

5. *in memoriam redeo mortuorum*] 'I get a kind of second memory, that namely of the dead'. So far from losing memory by reading sepulchral inscriptions, I refresh it. The expression is a curious inversion of the commoner 'recall to memory'; it speaks of memory as something outside oneself to which one returns. Long quotes Verr. 2, 46 *redite in memoriam, iudices, quae istius libido in dicendo fuerit*.

6. *nec vero*] introducing a general conclusion, 'nor in point of fact'.

7. *thesaurum*] (*θεσ., τρεθημ*) 'a buried treasure', 'where he had hid his money'.

8. *quae curant*] 'the things that interest them'.

vadimonia, constituta] 'their engagements on bail and other appointments'. The phrase *constituere vadimonium* does not seem to occur; and it appears to me better to take the words as two separate substantives. For *constitutum* = 'a bargain' or 'business arrangement' cf. *ad Att.* 12, 23, sub fin. *rescripsit constitutum se cum eo habere*; cp. *pro Cael.* § 63; and cp. the phrase *ad constitutum* (sc. *diem*) *venire*, *ad Att.* 12, 1. The plural *vadimonia* is employed as usual when speaking generally and not of a particular case. **Vadimonium** is properly the engagement entered into by a defendant in a civil suit, after the preliminary hearing of the case, to appear on a fixed day to answer to the action. As security for this appearance he either paid a sum of money into court or brought forward securities (*vades*) for his appearance. This 'appointment' was called *vadimonium*, and hence there are numerous phrases which mean to keep or break it, e.g. *v. sistere*, *v. obire*, *ad v. venire*, *v. deserere*, *ad v. non venire*. It was the necessity of thus appearing to answer to his bail that relieved Horace from the bore on the Via Sacra (*Sat.* i. 9, 36—75).

9. **qui sibi, cui ipsi debeant]** 'who owes them money and to whom they owe it', unlike the old man in the *Clouds* of Aristophanes who had a long memory for his debtors and a short one for his creditors

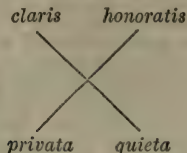
ἦν μὲν γ' ὀφείληται τί μοι, μνήμων πάνυ·
ἔαν δ' ὀφείλω, σχέτλιος, ἐπιλήσιμων πάνυ.

§ 22. 1. 9. **quid]** 'what about?' or 'again!'

10. **iurisconsulti]** Cicero thus defines a *iurisconsultus* (*de Orat.* 1, 212), *qui legum et consuetudinis eius, qua privati utuntur, et ad respondendum et ad agendum et ad cavendum, peritus est*. He is thus a consulting barrister and something more. In the *de Or.* 1, 128 he speaks of *memoria* as being their chief characteristic and requisite, whereas a pleader wanted many other qualities. The compound word,—*consultus* = 'knowing' 'skilled', and the genitive *iuris* depending on it,—may be compared with *consultus sapientiae* Hor. *O.* 1, 34, 3. The **pontifices** and **augures** like the *iuris consulti* needed good memories for precedents and definitions, which were often handed down orally and not committed to writing; though a number of *formulae* were published by Gnaeus Flavius in B.C. 300.

13. **in claris et honoratis viris]** 'in the case of men of

reputation and high place'. *claris* is opposed to *quieta*, *honoratis* to *privata* by a figure called Chiasmus:



honorati and *privati*, from the sense of *honor* 'office', almost answer to our 'cleric' and 'lay'. [I think *in* must be retained, though Dr Reid omits it (cp. § 5 *in arborum bacis* etc.), for if *claris* and *honoratis* are to be taken in apposition to *senibus* Cicero would hardly have written *viris*.]

in vita privata et quieta] 'in the case of a life of leisure and retirement'; it is equivalent to *in vita eorum qui quieti et privati sunt*. The *quietus* is one who abstains from the bustle and excitement of any active career, the *privatus* one who holds no official position.

15. quod propter studium] etc. This story is told of Sophocles in the Anonymous Life of him, and in Plutarch *ἐπὶ πρεσβυτέρῳ πολιτευτέον* c. 3. The part of the *Oedipus Coloneus* which he recited is said to have been the Chorus (668) beginning *εὐλπουν ξέρε τᾶσδε χώρας*.

17. quemadmodum...solet] 'just as by our custom an injunction is wont to be issued against fathers who mismanage their affairs restraining them from the control of their property'. *bonis* is ablative, as in the phrase *alicui interdici aqua et igni*. Justinian i. tit. 23 says *furiosi et prodigi, licet maiores xxv annis sint, tamen in curatione agnatorum sint ex lege xii tabularum*. It is not certain whether it was confined to persons who had children.

21. proxime scripserat] 'had last written'. According to the usual chronology Sophocles died B.C. 405, in his 91st year, and the *Oedipus Coloneus* was first exhibited by his son Iophon after his father's death in B.C. 401. For the doubt as to this see Biogr. Index.

§ 23. l. 24. **Num Stesichorum]** Cicero has selected the names of those poets and philosophers who had carried on their pursuits to a late period in life.

25. *quos ante dixi*] see § 13.

29. *aut eum quem vidistis Romae*] *sc.* Diogenes, the Stoic. This refers to the deputation of philosophers from Athens, consisting of *Carneades* the founder of the new Academy, *Critolaus* the Peripatetic, and *Diogenes* the Stoic, which came to Rome in B.C. 155 to plead against the award of a large fine to Orōpus made by the Sicyonians under the authority of the Senate, as compensation for damages committed by the Athenians in a raid upon Orōpus in the previous year. The Athenians in their then impoverished state could not pay the 500 talents imposed on them, and sent these philosophers to appeal to the Roman Senate. The matter on which they came seems to have been obscure, although the visit of the philosophers themselves was well remembered, for we find Cicero having to get the matter up and expressing a doubt about the date and the cause of their coming. Writing in B.C. 44 to Atticus he says 'tell me in whose consulship *Carneades* and his fellow ambassadors come to Rome according to your history. I want to know what they came for. I think it was about Orōpus, but am not certain. If so what were the points in dispute?' (*ad Att.* 12, 23). See Plutarch, *Cato* 22.

P. 14 2. *studiorum agitatio*] 'the active prosecution of their special pursuits'.

aequalis] 'coeval'.

§ 24. 1. 3. *divina studia*] i.e. poetry and philosophy.

5. *vicinos meos*] that is, those living near Cato's country house at Tusculum, round which the country-folk were Sabines.

quibus absentibus...fiunt] 'who are always present at the more important farming operations'.

7. *non percipiendis, non condendis fructibus*] 'neither in the gathering nor the storing of crops'. *fructus* is a general word for all produce; *percipere fructus* seems an odd phrase, but he doubtless uses the habitual word, and he is thinking of olives etc. rather than corn, which latter he found would not pay to grow, cp. § 70.

10. *omnino*] 'under any circumstances'.

11. *serit arbores etc.*] I have given the line as Ribbeck prints it in his fragments. The more usual reading in MSS. is *prosient*; *siam*—*sient* are forms of the subjunctive of *sum* frequent in Plautus and old Latin generally.

§ 25. l. 16. *prodere*] 'to produce it for posterity as a trust committed to me for their benefit', not simply *tradere* 'to hand it on'.

CHAPTER VIII.

17. *de sene*] i.e. in the passage last quoted.

Saeculo] is dative after *prospiciente* 'consulting for'.

18. *quam illud*] 'than this which follows'.

idem] masc. 'the poet in this other passage', just as *idem* is often used where we should use a conjunction and pronoun in repeated mention of the same person. The lines are assigned to the *Plocium* of Statius by Ribbeck, fragm. p. 55. Cp. the speech of Solon to Croesus (Herod. i. 32), ἐν γὰρ τῷ μακρῷ χρόνῳ, πολλὰ μὲν ἐστὶ ἰδεῖν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν.

19. *edepol*] 'by Pollux!' Whatever the origin of the first syllable of this word may be, it had become a mere interjection, expressing surprise, humour, etc. according to the tone and context. As an oath Gellius (11, 6) says that it was used by men and women indifferently, whereas women never said *Hercle!* or men '*Me Castor*'.

P. 15 2. *incurrit*] 'dashes into', a metaphor from a chariot collision.

3. *vitiosius*] 'more faultily', 'less correctly', from the sense of *vitium* frequent in this dialogue, see Vocabulary.

4. *tum*] 'moreover', evidently continuing some series of remarks on old age. The lines are from the *Ephesius* of Statius, see Ribbeck, p. 33, 8-9 cp. Callimachus (quoted by Stobaeus) γηράσκει δ' ὁ γέρων κείνος ἐλαφρότερον | κοῦροι τὸν φιλέουσι· νέοι δὲ μιν οἶα τοκῆα | χειρὸς ἐπ' οἰκείην ἄχρις ἄγουσι θύρην. Gernh.

§ 26. l. 12. *videtis ut*] 'you see to what an extent'.

14. *tale scilicet quale*] 'just such of course as, and none other than', 'no more nor less than'. The point is that old age makes no difference proportionally; if a man was idle in youth so will he be in old age, if active in youth active in old age.

15. *quid qui etiam etc.*] 'nay, is it not the case that some are always learning something new' (*ad*).

16. *Solonem versibus gloriantem*] γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, Solon ix. cp. p. 29, l. 18-9.

18. *Graecas...senex didici*] Nepos (Cato 3) says that 'though old when he eagerly took up (*arripuerat*) Greek literature, he made such an advance in it that it was not easy to find anything he didn't know in Greek or Italian History'. This does not appear to mean that Cato knew no Greek until he was old: but that he had made no acquaintance with Greek Literature until then. Plutarch (Cato XII) tells a story of his visit to Athens, when serving in Greece under Manius Acilius Glabrio against Antiochus B.C. 191, and of his refusing to address the people in Greek, and employing an interpreter, though he knew enough Greek to have spoken in it if he had chosen.

20. *ut ea ipsa...quibus...uti videtis*] 'which explains my knowledge of the historical precedents which I have just been quoting'. 'I devoured Greek Literature so eagerly, that those precedents were known to me' etc.

21. *exemplis*] may be regarded as attracted to the relative *quibus* or in apposition to it, 'which you see me quoting as precedents'.

22. *quod cum—elaboravi*] Socrates is represented as mentioning Konnos as his master of the kithara, in Plato *Euthyd.* 272 c. and *Menex.* 235 f. Cicero also mentions Konnos in *ad fam.* 9, 22.

vellem] 'I should have liked'.

23. *antiqui* 'the ancients', 'the men of the good old times'.

24. *certe*] 'at least' i.e. as I could not learn the lyre.

CHAPTER IX.

16 § 27. 1. 1. *nec nunc quidem*] 'nor at my time of life indeed'. A conjunction like *nec* is required to carry on the connexion. 'I have at least, though too late for the lyre, devoted some pains to Greek literature. I am not too old for that. Such pursuits are satisfying and I don't miss the vigour of youth'. This seems to be the train of thought leading up to the second point of his answer to the impugnors of old age.

2. *locus*] 'topic' or 'branch of the accusation' cp. *locus est argumenti sedes* Top. 8.

vitiis] see p. 14 l. 19.

plus]=*magis*, see on *de Am.* § 48.

4. quod est] 'what you have got'.

pro viribus] 'in proportion to your strength', 'to the best of such strength as you possess'.

5. vox] 'remark', cp. *de Am.* § 59.

7. in curriculo] 'in the arena', properly the chariot-racing course.

9. at] 'Ah, well!' this word is often used to begin an exclamation of surprise or passion; so the shepherd on seeing the twin babies exclaims *At quam sunt similes, at quam formosus uterque!* *Ov. F.* 2, 397.

isti] sc. *lacerti*, 'your arms'.

11. nihil tale] sc. dixit.

13. civibus praescribebantur] 'were set forth for the guidance of the citizens'.

15. prudentia] used in the technical sense in which it is employed in the phrase *iuris prudentia* 'skill in law' or 'jurisprudence'.

§ 28. l. 17. laterum] 'frame' cp. p. 9, l. 17.

canorum illud] 'that musical ring'. It seems to refer to the art of properly 'pitching' the voice so as to reach to a distance. In *Brutus* § 234 he says of Lentulus that partly *voce suavi et canora* he concealed his want of oratorical ability. But sometimes he uses *canora* in an uncomplimentary sense of 'sing-song', 'too highly pitched', as in *de off.* 1, 133 of Catulus he says, *sine contentione vox dulcis nec languens nec canora*.

P. 17

2. remissus] 'deliberate', without hurry or violence: cp. *de Or.* 1, 254 Roscius said that when he grew old he *tardiores tibicinis modos et cantus remissiores facere*.

3. compta et mitis oratio] 'chastened and calm style of oratory'. It is true that Cicero does not use this word elsewhere in this connexion, but the proposed emendation *composita* is used in the sense of 'elaborate' (1 *de Or.* 50 *composita oratio et ornata*) or 'insincere' (*Orat.* 208 *compositae orationis insidiis fidem auditoris attentare*); and neither sense suits the present passage, where it is rather the quiet and unexciting style to be expected of an old man that is meant.

4. *Scipioni et Laelio*] 'your sons Scipio and Laelius'. A father spoke of his son by his *nomen*, not *praenomen*, generally, as may be seen in the frequent reference by Cicero to his son simply as *Cicero* or sometimes as *Cicero meus*.

5. *studiis iuventutis*] 'by the eager zeal of studious youth', nearly equivalent to a *studiosis iuvenibus*.

§ 29. 1. 6. *eas vires...ut doceat*] 'sufficient vigour for teaching'.

8. *ad omne officii munus*] 'for every task demanded by duty'.

10. *avi tui duo*] i.e. your real grandfather *Aemilius Paulus*, and your grandfather by adoption *P. Cornelius Scipio Africanus*. See Biographical Index, *Scipio*.

14. *adulescentiae vitis quam senectutis*] 'by the faults of youth rather than of old age'. There is no difficulty in taking *vitis* in the same sense as in §§ 25, 27, and not in that of 'vices' which does not suit both genitives. What the particular 'faults' of youth meant is shown in the next clause. Dr Reid however changes *senectutis* to *senectute*.

16. *effetum* 'worn out', properly 'that has brought forth', then 'exhausted by bearing'. For its application to the body of an old man cp. Vergil *Aen.* 5, 395

*gelidus tardante senecta
sanguis hebet, frigentque effetae in corpore vires.*

§ 30. 1. 17. *Cyrus quidem apud Xenophontem* etc.] The dying speech of Cyrus the elder in Xenophon *Cyrop.* 8, 6 *τοῦ μὲν γῆρας οὐδε πώποτε ἡσθόμην τῆς ἐμῆς νεότητος ἀσθενέστερον γενόμενον.*

20. *adulescentia*] 'in the time of his youth'.

21. *quadriennio post*] abl. of the length of time before. Metellus was Consul B.C. 251 and 247. Though no law existed as to consular age till the lex Villia B.C. 180, yet that law was no doubt only a formal declaration of what had been the custom, and to prevent the variations from it which took place from time to time. Metellus would therefore be not younger than 42-3 at his first Consulship, 46-7 at his second, 50 when elected Pontifex Maximus i.e. B.C. 238; 54 in the year of Cato's birth, and probably 64 when Cato as a *puer* remembered him. This is supposing him to be elected Consul as early

as possible. He *may* have been much older. But assuming these dates he would be 75-6 at his death.

25. *non requireret*] 'never wanted', or, 'never felt the loss of'.

26. *id quidem*] i.e. to be garrulous about oneself.

CHAPTER X.

P. 18 § 31. l. 1. *apud Homerum Nestor*] Long speeches of Nestor, in which he says much of himself, will be found in the *Iliad* 1, 260; 7, 132.

2. *tertiam...viribus*] *Iliad* 1, 247 sq.

τοῖσι δὲ Νέστωρ

ἦδυνεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητὴς
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ,
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἀνασσεν.

7. *Et tamen dux ille Graeciae*] sc. Agamemnon, *Il.* 2, 371

αἶ γὰρ, Ζεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπολλων,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν,
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος
χερσὶν ὕφ' ἡμετέρῃσιν ἀλοῦσά τε περβομένη τε.

8. *Alacis similes*] the genitive follows *similis* when the similitude is general or moral: therefore the construction is most frequent with persons. Cp. p. 44, l. 27.

§ 32. l. 11. *quartum ago et octogesimum*] 'I am in my 84th year' not 'I am 84'. For a discussion as to the dates of Cato's life, see Biographical Index.

12. *quod Cyrus*] see above § 30.

14. *miles—cum tribunus militaris*] Cato here mentions the various stages of his active life. He was a private soldier (*miles*) in the Hannibalian war (§ 10); he was Quaestor in Sicily B.C. 05; as Consul 195 B.C. he conducted a campaign with harshness though with vigour in Spain; and in B.C. 191 served in the war against Antiochus as a *Tribunus militum*. See on p. 11, l. 17. It was a frequent thing to find a man who had been Consul serving under a successor in that office, though in

a later period it seems to have been thought somewhat beneath the dignity of a *consularis*. Livy (36, 17) calls Cato *consularis legatus* i.e. 'a man of consular rank serving on a Commander-in-Chief's staff'. And this doubtless truly describes his position; but would not prevent his serving as *tribunus*, or in any other command assigned him by the Consul or Proconsul.

15. *cum...depugnavi*] 'the time when I actively engaged in the battle at Thermopylae'. Notice *cum* purely temporal with indicative cp. p. 9, l. 15. *depugnare* is properly 'to fight it out'. Here the preposition seems only to strengthen the word and to show that Cato was actually and personally engaged, not merely in the campaign, but throughout the battle itself. Cp. the distinction between *ambulare* 'to walk', and *deambulare* 'to be taking a walk'.

18. *adfixit*] 'brought utterly to the ground', used chiefly by Cicero in metaphorical sense; but cp. *illi statuam istius deturbant affligunt comminuunt*.

2. 19 1. *curia...rostra* etc.] 'the Senate house and the popular assembly'. The *Rostra* or platform from which magistrates addressed a public meeting (*contio*) was so called from the Columna Rostrata supporting it. *de Am.* § 96. The other duties of active life likely to fall on a man in Cato's position are indicated by *amici* 'private friends' in whose behalf he would appear (*adesse*) as pleader or witness; *clientes* whom he was bound by a most sacred obligation to protect in law courts and elsewhere; *hospites* 'guest-friends' (*πρόξενoi*) members of other towns which had formally made him *patronus*, or with whom he had some private tie of hospitality.

4. *mature fieri senem si diu velis esse senex*] The proverb seems to mean only that if you would live long you must be early wise and prudent. Cato objects to it as meaning that a man should give up *active* life betimes if he would keep life long. He thinks "better to wear out than to rust out".

5. *malle*] 'I would have preferred' i.e. if I had had still any choice in the matter, which being so old now I have not.

6. *convenire me*] 'to visit me', *convenio* in this sense is an active verb, cp. *Ep. ad Div.* 6, 19 *tantis pedum doloribus afficitur ut se conveniri nolit*. See p. 47, l. 16.

7. **cui fuerim occupatus**] 'who has found me pre-engaged', opposed to *otiosus*.

§ 33. l. 7. **at**] 'but you will say', cp. p. 12, l. 17, and see Vocabulary.

9. **centurionis**] the *varicosi centuriones* are spoken of by Persius (5,191) as representatives of brute strength.

11. **ne**] [*nae*] affirmative 'truly', 'in that case'.

17. **nisi forte**] see p. 11, l. 16, 19.

20. **tempestivitas est data, ut...habeat**] 'Each separate season of our life has had assigned to it its particular conditions of seasonableness, so that the feebleness of children as well as the high spirit of youths etc....has a certain natural propriety'. A clause which really gives an exemplification of the preceding statement is put grammatically as a consequence, cp. 2 *Phil.* § 62 *erat ei vivendum latronum ritu, ut tantum haberet quantum rapere potuisset*. See note on text.

§ 34. l. 24. **hospes tuus avitus**] 'the guest-friend of your grandfather' i.e. Scipio Africanus the elder. Masinissa, king of the Numidians, lived to the age of 90. See Biographical Index.

28. **capite operto**] abl. of manner or condition 'to be with covered head', 'wearing a cap or hat'. In an ordinary way a Roman in and before Cicero's time wore nothing on the head; but on journeys and in bad weather had a kind of hood (*cuculus*) or hat (*pileus* or *petasus*). As late as the time of Augustus we find it mentioned as something noticeable that the Emperor never went out winter or summer without a hat (*nisi petasatus* Suet. 82). Slaves especially were always uncovered, hence *pileos redimire* = 'to purchase freedom'.

29. **siccitatem**] 'freedom from unhealthy humours'. Cp. 5 *Tusc.* § 99 (speaking of the effects of a vegetarian diet) *adde siccitatem, quae sequitur hanc continentiam in victu, adde integritatem valetudinis*. Galen however speaks of the *siccitas* of old age as the preliminary of decay (*de Temper.* 2).

CHAPTER XI.

P. 20 4. **ne postulantur quidem**] 'neither are bodily powers demanded' for *ne...quidem* = 'neither', cp. p. 11, l. 34.

5. *a senectute*] 'from old age': for after a fixed age (sc. 60) men are free from certain duties, e.g. military service; and by general consent certain things are no longer expected of them.

6. *vacat muneribus* etc.] 'is freed from those duties which cannot be supported without bodily vigour'.

§ 35. 1. 9. *at*] 'but you will say' the objection of the opponent (cp. p. 12, l. 21) to which the answer is also introduced by *at*, *at id quidem* etc. See Vocabulary.

12. *commune valetudinis*] 'a fault equally applicable to all ill health'. *valetudo* is a neutral word 'state of health': naturally it is used more often for bad health, as the non-normal state is that which mostly excites remark.

P. 21 4. *vitia*] 'draw backs' as before in §§ 25; 27; 35.

§ 36. 1. 6. *habenda ratio*] 'we must pay attention to'. Cicero is referring to a Pythagorean doctrine; see the 'Golden Verses'

οὐδ' ὑγιείης τῆς περὶ σῶμ' ἀμέλειαν ἔχειν χρῆ·
ἀλλὰ ποτοῦ τε μέτρον καὶ σίτου, γυμνασίῳ τε
ποιεῖσθαι.

9. *menti atque animo*] 'the intellect and the soul'.

10. *nam haec quoque*] 'for these are things also which' i.e. the intellect and soul; but notice the neuter plural used in general reference, though neither of the nouns referred to are neuter.

11. *et corpora...levantur*] 'and whereas our bodies grow gross and heavy from exercise, our souls are lightened and refined by keeping them in action'.

14. *comicos stultos senes*] 'the old dotards of comedy', a passage quoted at greater length in *de Am.* 99.

15. *dissolutos*] is not exactly our 'dissolute', rather 'careless' and 'remiss'.

20. *deliratio*] 'dotage', a somewhat rare word derived from *delirare* 'to deviate from the straight line or furrow' (*lira*). Cicero is rather fond of the word *delirare* (1 *Off.* 44; 1 *de Div.* 35 etc.), but apparently only once besides this passage uses *deliratio*, as meaning something more than mere poverty of intellect: *O delirationem incredibilem! non enim omnis error stultitia est dicenda* 2 *de Div.* 90.

senum levium] 'of frivolous old men'.

§ 37. l. 22. *clientelas*] One of the measures of Appius, which would have increased the number of persons regarding him as a Patronus, was his including the *libertini* in the lists of the Tribes drawn up by him as Censor in B.C. 312, a measure which got his colleague into some trouble.

25. *auctoritatem...imperium*] 'influence', 'full legal power'. The power of a father over his son, and a master over his slaves was practically absolute; and in the latter case at least was not restrained by public opinion from its fullest exercise. Cato's description of the household of Appius is probably put in his mouth from a study of his own treatise *de re rustica*, where a severe discipline on the part of the *paterfamilias* is often enjoined and a personal supervision of his establishment: *frons occipitio prior est* (ch. 4).

27. *vigebat in illa domo* etc.] 'the old fashions of our fathers and their rules of life were in full action in that establishment'. *mos patrius* refers especially to the sternness towards children and slaves characteristic of old Roman life. But the reading is doubtful; Dr Reid for instance writes *vigebat in illo animus patrius*, arguing that it is the mental vigour of Appius not his conservatism which is in question. To which it may be replied that the keeping up the *mos patrius* is only mentioned as an instance of his mental vigour in old age.

§ 38. l. 28. *ita enim senectus honesta est...emancipata est*] 'In fact old age is respectable just so long as it asserts itself, and maintains its proper dues, and is not enslaved to any one'. Mr Long pours great scorn on the reading *emancipata*, alleging that here and elsewhere it ought to be *mancipata*, for that "*mancipatio* is the form by which a person who is not *sui iuris* is transferred to the *potestas* of another". But before a person was transferred to the *potestas* of another he must be *emancipatus* from the *potestas* of the person so transferring him [cp. *de Fin.* 1, § 24 *illam severitatem in eo filio adhibuit, quem in adoptionem D. Silano emancipaverat*]: consequently the whole transaction was described by the word which properly only belonged to the first part of it. And if it were necessary to alter it here it would be also necessary to do so in many other passages, e.g. *Phil.* 2, 51 *venditum et emancipatum tribunatum opposuit*; Plautus, *Bacch.* 1, 1, 59 *tibi me emancupo*, and others.

ita...sl] 'on condition that'.

P. 22 3. *ut enim...probo*] i.e. an old head and young spirit.

4. *senile aliquid*] 'something of the old man', used not as generally in a bad sense, but with reference to the gravity and prudence of old age.

6. *septimus...in manibus*] 'I am now engaged in composing the seventh book of my *Origines*'. See on p. 2, l. 19. In the seventh book he inserted, according to Aulus Gellius (13, 25), his own speech which he made against Servius Galba for his treacherous conduct to the Lusitani (B.C. 150). Cp. Nep. 3.

9. *nunc cum maxime*] 'at this very time'.

conficio] 'I am putting the finishing touch to'. He seems to mean that he is preparing an edition of his speeches. Fragments of about 80 are preserved, but we have no complete speech of Cato's; unless we look upon that given by Livy (34, 1) as genuine.

10. *ius augurium, pontificium, civile tracto*] 'I am writing treatises on Augural Pontifical and Civil law'. The two first are the rules and precedents observed by the colleges of Augurs and Pontifices. *ius civile* 'civil law' is *quod quis populus sibi ius constituit*, as opposed to *ius naturale* and *ius gentium*; that is, it is the law which a particular people have established for their own government. The Roman *ius civile* was held to consist of two parts, law (*lex*) and custom (*mos*): *ex scripto* (i.e. *leges, plebiscita*) *aut ex non scripto* (i.e. *quod usus comprobavit*). Justin. 1, tit. 2.

13. *commemoro*] 'I recall to memory'. He is referring to the rule contained in the so-called 'Golden Verses' of Pythagoras

μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,
πρὶν τῶν ἡμερινῶν ἔργων τρεῖς ἕκαστον ἐπελθεῖν.
πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;
ἀρξάμενος δ' ἀπὸ πρῶτου ἐπέξειθι· καὶ μετέπειτα
δεῖλὰ μὲν ἐκπρήξας, ἐπιπλήσσει· χρηστὰ δέ, τέρπου.

vesperi] This seems the regular termination of the ablative or locative case, when used to denote the point of time. So in Plautus *temperi, luci* etc. For this ablative when not locative see Roby § 467.

14. *curricula*] cp. § 27, 'places of exercise' or 'training', properly 'race-courses'.

16. *adsum amicis*] 'I appear for my friends', i.e. as advocate or witness (*laudator*). Cp. *semper absenti adfui Deiotaro* 'I always appeared for Deiotarus in his absence' 2 *Phil.* § 95. *adesse contra Satrium* 'to appear against Satrius' *ad Att.* 1, 1, 3. *amicis* is dative (*dativus commodi*).

17. *ultroque adfero res*] 'and I take the initiative in bringing matters before the Senate prepared by deep and long reflection'. The presiding magistrate, generally the Consul, brought matters before the Senate (*referre rem ad Senatum*), he then called upon (*rogare*) the Senators according to their seniority or rank for their *sententia*. In giving this *sententia* it appears to have been the custom for a Senator if he chose to speak on almost any subject. It was in this way that Cato seems to mean that he brought matters before the Senate *ultro*, i.e. without being called upon for them; and thus the celebrated *delenda est Carthago* (see p. 11, l. 20) was brought in so often.

19. *lectulus*] 'couch' on which a man lay or sat when reading. It is used for the 'sleeping bed' also, but in that sense *lectus* is more common in Cicero.

21. *acta vita*] 'my past life'.

23. *sensim sine sensu*] 'by degrees and unperceived', a kind of play on the double meaning of two words derived from the same root, which we might partly represent in English by 'unhasted and untasted'. This sort of jingle is characteristic of proverbial or quasi-proverbial sentences. Cp. *de Am.* §§ 64 and 79; and for *sensus* cp. *sensus moriendi*, *de Am.* § 12. Cicero joins *sensim* with *tarde* in *Fin.* 5, 41; and contrasts it with *cursim* in 2 *Phil.* 42.

24. *extinguitur*] 'is allowed to die out', like a candle. Cp. *de Am.* 78, where it is opposed to *opprimi*.

CHAPTER XII.

P. 23 § 39. 1. 2. *voluptatibus*] 'sensual pleasures'.

7. *Tarenti*] see § 11.

8. *capitaliorem*] 'more deadly', *capitalis* is that which affects the *caput* i.e. life or status of a man. When employing the word metaphorically Cicero nearly always uses it in a bad

sense, as, *capitalis hostis*, *capitale odium* etc. But in *Epist. ad Q. 2, 11*, he speaks of an historian as *capitalis* 'a writer of the first rank'.

9. *culus voluptatis*] is governed by *ad potiundum*, 'to obtain which pleasure voracious desires were brought into play in defiance of prudence and restraint'. The sentence is an awkward one from the repetition of the antecedent with the relative and the place of *ad potiundum*, an awkwardness which probably results from its being a translation. *incitarentur* is not a limiting subjunctive, but its mood and tense is governed by the rule of the oblique oration.

§ 40. 1. 14. *ad quod suscipiendum...impelleret*] 'for the undertaking of which the itch for pleasure is not the exciting motive'. The subjunctive would have been required in *impelleret* after the limiting *quod* even in *oratio recta*, the imperfect tense is made necessary by the form of the *oratio obliqua*.

17. *mente*] 'intellect', *νοῦς*.

§ 41. 1. 20. *dominante...regno*] represent the Greek *δεσποτεύοντος* and *τυραννίδι*, the former indicating the master of a slave, the latter the rule of an absolute despot. *in regno* is not 'in the kingdom' in the sense in which we use the word meaning the country or dominions of a sovereign, but 'under the dominion of', 'in the absolute power of'. Or we might turn it by saying 'where pleasure is king'.

P. 24 1. *fingerere animo*] 'to imagine a person moved to the highest possible pitch of sensual pleasure'. *percipi* 'to be felt'.

2—3. *iubebat...censebat*] sc. *Archytas*.

4. *tamdiu dum ita gauderet*] 'that just so long as such pleasure possesses him'. The *dum* might have stood by itself, but *tamdiu* emphasises its definiteness, cp. *pro Fl. 41 qui valuit tamdiu dum huc prodiret*.

5. *nihil agitare mente...posset*] 'he was incapable of any intellectual process,—could accomplish nothing that required reasoning, nothing that required thought'. *ratio* and *cogitatio* are processes included under *mens*. For *agitare* cp. *N. D. 1, 45 actio mentis atque agitatio*. *Tusc. 5, 66 mens agitandis exquirendisque rationibus alebatur*.

7. *si quidem*] 'if indeed' (implying no doubt), 'since'.

maior atque longinquior] 'excessive and more prolonged'. Cp. *de Fin.* 3, 45 *nec longinqua brevioribus anteponunt*. The meaning of *voluptas longinquior* is the indulgence in pleasure even beyond the time when it would be regarded as a pardonable youthful indiscretion: *breve sit quod turpiter audes*, said Juvenal, thinking of the same thing.

10. **Caudino praelio]** 'at the battle in the Caudine Forks', see Biographical Index.

15. **L. Camillo Appio Claudio coss.]** i.e. B.C. 349, only two years before Plato's death.

§ 42. 1. 16. **quorsus haec?** 'what is the point of all this?' Cp. *de Am.* § 42.

18. **habendam gratiam]** 'gratitude should be felt'.

19. **quae effecerit]** 'for having brought it about', the relative with the subjunctive expressing the cause or reason.

ut id non liberet quod non oporteret] 'that we cease to like that which we ought not to do'. The highest perfection of virtue is when the will and the duty coincide.

21. **praestringit]** 'blinds', lit. 'bandages', cp. *de Div.* 1, 61 *quorum utrumque (inopia and satietas) praestringere aciem mentis solet*.

22. **invitus fecit]** Cato says he did it unwillingly, but no more deserved punishment was ever inflicted. See Biographical Index, *Flaminius*.

24. **senatu elicerem]** i.e. as Censor, one of whose duties was to make up the list of the Senators, and turn out anyone who had become bankrupt or who had disgraced himself. After the time of Sulla the Censors ceased to perform this duty, though apparently, until the law brought in by Clodius B.C. 58, they had nominally the right of doing it; but their *nota* was not final. For instance, the Censors of the year B.C. 70 removed 64 names from the Senate (*Liv. Ep.* 98), but Cicero (*Cluent.* § 120) declares that after standing their trial for the crimes alleged by the Censors they returned to the Senate. See Mommsen, *H. of R.*, vol. 3, p. 360.

P. 25 3. **imperii dedecus]** 'dishonour to his rank of imperator', to the *imperium* which he had as Consul. **quae...conjungeret]** 'seeing that it united'.

CHAPTER XIII.

§ 43. l. 8. **qui se sapientem profiteretur**] 'who set up for a public teacher of philosophy'. He means of course Epicurus, who was born in Samos B.C. 342 of Athenian parents, and from his 35th year (B.C. 306) lived and taught at Athens.

9. **ad voluptatem esse referenda**] 'were to be referred to the standard of pleasure'. This is the popular statement of the famous doctrine of Epicurus that 'the only unconditional good is pleasure; pain is an unconditional evil'. Though Epicurus lived a simple and virtuous life himself, his opponents, and indeed the world at large, maintained that such a doctrine encouraged immorality; whereas it was a statement of a simple truth, and as modified by his further doctrine had no such tendency. For 'he would have pleasure forsworn if it would entail a greater corresponding pain, and pain submitted to if it holds out the prospect of greater pleasure'. Zeller, *Stoics and Epicureans*, p. 447.

12. **cum...dedissent**] 'as having given themselves over to pleasure'.

13. **vixerat cum**] 'had been alive at the same time as'.

15. **se devoverat**] The two Decii, father and son, devoted themselves to death for the benefit of their country. Cp. *Tusc.* 1, 89 *cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos se hostium telis obiecerunt*. See Biographical Index.

17—19. **aliquid quod sua sponte peteretur**] 'something that was sought for its own sake', the *summum bonum* or τέλος which was ὃ δι' αὐτὸ βουλόμεθα 'what we desire for its own sake'.

P. 26 1. **optimus quisque**] 'everyone in proportion as he is most perfect'.

§ 44. l. 1. **quorsum**] cp. § 42.

4. **at**] cp. §§ 21, 33, 35.

5. **extractisque mensis**] 'tables loaded with food'. There is a notion of vulgar profusion conveyed by *extractis* 'piled up', cp. *Pis.* § 67 *extracta mensa non conchyliis aut piscibus*

sed multa carne subrancia. In Horace *Sat.* 2, 6, 104 it is used of the baskets of dirty plates and dishes *extractis canistris*.

7. *sed si aliquid dandum est*] 'but if any concession is to be made to'.

9. *escam*] 'bait'. Cp. ἡδονὴ κακοῦ δέλεαρ Plato *Tim.* 69 D.

14. *delectabatur crebro funali et tibicine*] 'delighted in the frequent use of torch and flute player'. Cp. Livy (*Ep.* 17) *navalis victoriae duxit triumphum, ob quam causam ei perpetuus honos habitus est, ut revertenti a cena tibicine canente funale praeferretur.* *crebro* is an adjective, though used adverbially, cf. *creber fuisti* 'you frequently said', *Planc.* § 83. The commentators are divided between taking *crebro* as adv. or adj. I feel very little doubt as to its meaning what I have said. Duilius was fond of parading as often as he could the privilege granted him. The reading which has found most favour in late editions is *cereo*, which was the reading of the 2nd Aldine edition and was favoured by Manutius as occurring in two MSS. It seems however unnecessary; adds nothing to the sense of *funale*, and weakens the point, which is Duilius' innocent fondness for this piece of parade.

§ 45. l. 18. *sodales, sodalitates*] 'clubs'. These *sodalitates* seem to have been at first wholly social, and, as we see here, to have originated in a plan of celebrating a national festival by a meeting of friends at dinner. However the tie between the members was close, for Cicero classes *officia tutelae, sodalitatis, familiaritatis* together (*Verr.* 1, § 94); and sometimes it was carried into politics: *sodalitium* therefore became the term for the crime of wholesale bribery [*pro Planc.* 36 and 46], and in 55 B.C. a decree of the Senate was found necessary to order the clubs to disperse under penalty of the members being prosecuted *de vi* [*ad Q. Fr.* 2, 3, 5]. Cn. Plancius was charged under the Lex Licinia (passed B.C. 70) with *sodalitium*, and Cicero's speech in his defence is extant. They however continued to exist as social unions, for Ovid says that he and Propertius were members of the same Club [*Tr.* 4, 10, 46]; but as popular elections ceased under the Empire they lost all political significance [Mommson *H. of R.* vol. 4 p. 503].

19. *sacris Idaeis Magnae Matris acceptis*] 'when the Idaean worship of the Great Mother was introduced'. The reception of this sacred emblem by the 'best man', P. Cornelius Scipio Nasica, and the incident of Claudia Quinta's

vindication from the charge of unchastity, are described by Ovid, *Fasti* 4, 249 sq. See Biographical Index, *Magna Mater*.

25. *accubitionem epularem*] 'the lying at the festive board'.

quia vitae conjunctionem haberet] 'seeing that it involved a union of life'. The subjunct. because the clause is oblique, representing the thought of *maiores nostri* not of the speaker.

27—8. *computationem*] *συμπόσιον*. *concentrationem* *σύνδειπνον*.

quod in eo genere minimum est] 'the least important point in the matter'.

CHAPTER XIV.

P. 27 § 46. 1. 3. *cum vestra etiam aetate atque vobiscum*] 'with men of your age, and of course with you especially': *atque* is not merely a conjunction, it introduces a clause as necessarily and naturally following the preceding one. Cp. p. 2, l. 4.

6. *auxit...sustulit*] notice the antithetical clauses without disjunctive word.

8. *culus...motus*] 'which after all has perhaps a certain power of affecting the soul derived from nature'.

culus] sc. *voluptatis*, is the subjective genitive, 'the feeling caused by which'. The objective genitive with *motus* would be *animi*, cp. *motus animorum duplices sunt, alteri cogitationis alteri appetitus* de off. 1, § 132. *motus animi turbatos quos Graeci πάθη nominant*, ib. 2 § 18.

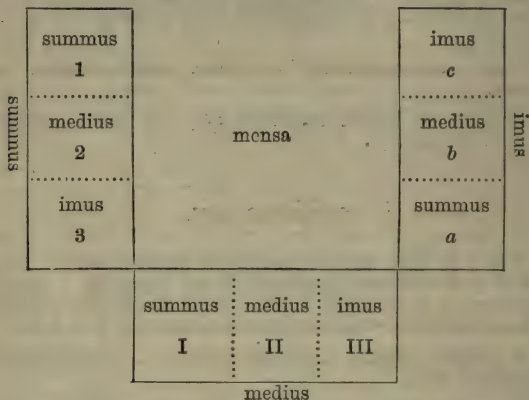
10. *magisteria*] the office of *arbiter bibendi* or *συνποσιάρχος*, which we know from Horace was decided by lot (*Od.* 1, 4, 18),

...domus exilis Plutonia : quo simul mearis
nec regna vini sortiere talis etc.

and *Od.* 2, 7, 25 *Quem Venus arbitrum dicet bibendi?* Cicero refers to the *leges quae in poculis ponebantur* in c. *Verrem* 5, 28. Observe the plural *magisteria* in speaking generally, not of one instance, of joining in this custom.

11. **a maioribus instituta]** The custom was of some antiquity and was known among the Greeks also; it is alluded to by Plautus more than once.

a summo] 'from the last on the triclinium', that is from the *summus in summo*, the person who lay at the end of the left-hand couch (looking down the table).



The *imus in medio* (III) was the place of honour, the *summus in imo* (a) was usually the place of the host. The other places were assigned apparently by occasional or accidental considerations. Cato seems to regard the *summus in summo* (1) as the junior place, and its occupant has to start the conversation, just as the cup circulated from the same place, cp. Plaut. *Asin.* 5, 2, 41 *da, puere, ab summo*. A philosophical *symposium* of this sort probably occurred seldom in real life, but it was a favourite form into which to cast philosophical writings, Plato, Xenophon and Plutarch all having written a 'Symposium'. Three on each couch was the regular number. To crowd more on them was vulgar, see *in Pis.* § 67.

12. **in poculis]** 'during the wine'.

et pocula...minuta atque rorantia] 'and cups of small size and filled by driblets as in Xenophon's *Symposium*'. Cato

is translating Xenophon *Symp.* 2, 26 ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πικρὰ ἐπιψακάωσιν...οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν ἀλλ' ἀναπειθόμενοι πρὸς τὸ παιγνιωδέστερον ἀφιζόμεθα.

14. *refrigeratio*] a rare word and not used elsewhere by Cicero although he uses the verb *refrigero*. It refers to some artificial means of cooling the wine. How this was done in Cato's time we have no information; but in the time of Martial and Pliny wine was cooled by being poured through a strainer filled with snow artificially preserved for that purpose. [Mart. 14, 103—4; 5, 64; 9, 22, 8; 9, 90, 5. Pliny 19 § 54. Becker's *Gallus* p. 491.] For warming it Cato says that they stood it by the fire or in the sun; but there was also a favourite drink of warm water and wine which they called *calda*.

15. *in Sabinis*] 'at my Sabine country house', i.e. at Tusculum.

P. 28 1. 1. *ad multam noctem*] 'late into the night'. As the ordinary hour for the *cena* was 2 or 3 P.M., this implied a very lengthy entertainment.

§ 47. 1. 2. *at*] cp. § 21, 23, 35, 44.

4. *nihil autem molestum quod non desideres*] 'if you don't miss a thing its absence is not painful'.

§ 48. 1. 13. *bona aetas*] = *adulescentia*.

parvulis] 'insignificant'.

16. *in prima cavea*] 'in the front of the auditorium', i.e. in the front row of seats. *spectat, θεᾶται*, 'is a spectator'.

19. *delectatur tantum quantum sat est*] 'gets exactly that amount of pleasure which he ought to get'. The combination of *tantum quantum* (of which the former is often omitted) emphasises the exactness of the parallel: cp. *Sol maiorne quam terra sit, an vero tantus quantus videatur, de Div.* 2, 10.

§ 49. 1. 21. *emeritis stipendiis*] 'being discharged', as though from military service. From the time of the siege of Veii (about B.C. 406) the Roman soldiers received pay, and *facere stipendia, merere stipendia* came to mean 'to serve in a campaign'. When a man had served 20 yearly campaigns in a legion he was *emeritus*.

23. *secum esse secumque vivere*] 'to be independent and live to yourself, as the phrase goes'. In *de Off.* 1, 4 we

find *tecum* or *secum agere* 'to be independent' opposed to *cum altero contrahere*, where Holden quotes Verg. *G.* 1, 389 *et sola in sicca secum spatiatur arena*.

vivere] in this and such phrases indicates that true enjoyment or use of life which is interrupted by worldly affairs: cp. *quod me cohortaris ad ambitionem et ad laborem, faciam quidem, sed quando vivemus?* ad *Q. Fr.* 3, 1, 12. Cp. p. 6, l. 15.

24. *si vero habet*] 'when it has'.

26. *in studio dimetlendi caeli*] Caius Sulpicius Gallus by his knowledge of the simpler facts of astronomy once averted a panic in the Roman Army in the war against Perseus (B.C. 168); for he warned the soldiers on the previous day of a coming eclipse of the moon and instructed them that it was only a natural event. Livy 45, 37.

28. *aliquid describere*] 'to draw some astronomical chart', cp. *quem enim ardorem studii censetis fuisse in Archimede, qui dum in pulvere quaedam describit attentius ne patriam quidem captam esse senserit.* de *Fin.* 5, 50.

P. 29 § 50. l. 3. *bello suo Punico*] i.e. in his poem on the Punic War.

6. *Centone Tuditanoque consulibus*] i.e. B.C. 240.

8. *pontificii et civilis iuris*] see on p. 22, l. 10.

9. *his paucis diebus*] 'within the last few days'. The office of Pontifex Maximus, or head of the College of Pontifices, was one of great dignity, and generally filled by the leading statesman at the time when the vacancy occurred. There was a residence attached to it close to that of the Vestal Virgins, over whom he had control.

11. *senes*] 'when old men'.

12. *suadae medullam*] 'the quintessence (marrow) of persuasiveness'. In *Brutus* 58, Cicero gives a fuller quotation,

*is dictust ollis popularibus olim,
qui tum vivebant homines atque aevum agitabant,
flos delibatus populi suadaeque medulla.*

He thus explains the phrase: *πεὶθὼν quam vocant Graeci, hanc Suadam appellavit Ennius; eius autem Cethegum medullam fuisse vult, ut, quam deam in Pericli labris scripsit Eupolis sessitavisse, huius hic medullam nostrum oratorem dixerit.*

19. *illud Solonis*] see § 26.

CHAPTER XV.

P. 30 § 51. l. 3. *ad sapientis vitam*] 'to the ideal life of the philosopher'.

4. *habent enim rationem cum*] 'for they have to reckon with'.

10. *occaecatium...occatio*] The two words are not connected in derivation as Cato suggests. *occaecatium* (*caecus*) = hidden; *occatio* 'harrowing', from *occa* 'a harrow' connected with *acuo*.

12. *vapore et compressu suo*] 'by its natural heat and pressure'.

13. *herbescentem viridatem*] 'the green blade starting', the abstract *viriditas* standing for *viridis herba*: just the converse of the process by which in Vergil e.g. *frigus opacum* stands for *frigida opacitas*.

nixa fibris stirpium] 'supported by the fibres of the stems'; cp. Pliny *N. H.* 19, 33 *tubera nullis fibris nixa*.

14. *culmo erecta geniculato*] 'held upright by its jointed stalk'.

vaginis] 'sheaths', which enclose the ear. Cp. Varro *R. R.* 1, 48 *quae primitus cum oriuntur neque plane apparent, qua sub latent herba, ea vocatur vagina, ut in qua latet conditus gladius*.

16. *fundit*] 'produces'; cp. *Tusc.* 5, 37 *neque est ullum, quod non ita vigeat interiore quodam motu...ut aut fruges fundat aut bacas*.

§ 52. [On the various operations in propagating and cultivating the vine information will be found in Cato *R. R.* chs. 32—33; Varro *R. R.* 1, 8; Pliny *N. H.* 17, 152—198 (where he quotes the passage from Cato). Many passages from ancient and modern authors on the subject are collected with characteristic thoroughness by Dr Holden in his notes to Xenophon *Oeconomicus* xix. 9.]

18. *ortus, satus, incrementa*] 'the raising, the planting, and the growth'. The plural used, as in p. 27, l. 9, in general statements.

21. *vim ipsam*] 'the simple fact of their natural vigour'. The perpetual miracle, as it has been called, of growth.

24. malleoli, plantae, sarmenta, viviradices, propagines] These are all technical terms for the various methods of raising vines. **malleoli**, 'mallet shoots', vine-shoots cut with a head or nob and planted out in some well-watered ground: cp. Pliny *N. H.* 17, 170 *solebat capitulatus utrinque e duro surculus seri, eoque argumento malleolus vocatur etiam nunc.* ib. 156 *male in siccis malleolus seritur nisi post imbrem.* **plantae**, 'shoots' or 'slips' planted out in a nursery (*seminarium*), Pliny *N. H.* 17, 75 *plantas ex seminario transferre.* **sarmenta** are 'cuttings' taken when the vine is pruned, cp. Pliny l. c. *nihil seritur nisi inutile et deputatum in sarmenta.* **viviradices**, 'quick-sets', are any of these which, having been planted out in a nursery, have taken root: they are then transplanted into the vineyard, cp. Cato *R. R.* 32 *sulcos interponito ibi vivas radices serito.* **propagines**, 'layers', shoots of the tree bent down and laid in the ground and only severed from the parent tree when they have struck, cp. Cato *R. R.* 133 *propagatio pomorum ceterarumque arborum: arboribus ab terra pulli qui nati erunt eos in terram deprimito, extollito, uti radicem capere possint: inde ubi tempus erit effodito seritoque recte.* Pliny says that Nature herself pointed this out, for brambles and such like trees will if left to themselves thus propagate, *rubi namque curvati gracilitate et simul proceritate nimia defigunt rursus in terram capita, iterumque nascuntur ex sese repleturi omnia ni resistat cultura.* This method though used with other fruit trees was particularly good with vines, *melius propagine vites respondent* Verg. *G.* 2, 63. Xenophon compares a layer thus placed in the ground to a reversed Gamma (*γάμμα ὑπτιον*).

P. 31 1. **vitis quidem quae natura caduca est et nisi fulta etc.]** Pliny enumerates five methods of treating vines (*N. H.* 17, 164):

(1) When the tendrils are allowed to straggle along the ground. In this case those which seemed fruitful were lifted up and supported by forked sticks (*furcillae*): *eo modo removetur a terra vitis quae ostendit se adferre uvam; sub eam, ubi nascitur uva, subiiciuntur circiter bipedales e surculis furcillae,* Varro *R. R.* 1, 8.

(2) When the vine stands without support at all, which Pliny says only happened from lack of materials (*pedamenti inopia*).

(3) When each vine has a single and separate support (*adminiculum*) but there is no trellis-work or *iugatio*.

(4) When the vines were planted in a row with uprights joined by a support (*iugum*) running along. This was sometimes called *canterius* (lit. 'beast of burden'), or *iugatio directa*.

(5) When four or more vines were trained over a kind of framework or arbour (*iugo quadruplici*). This was called *iugatio compluviata*, from the *compluvium* or roof of a house with a central opening looking down into the *impluvium*; cf. Varro *R. R.* 1, 8, 2 *iugationis species duae, una directa, ut in agro Canusino, altera compluviata in longitudinem et latitudinem iugata ut in Italia pleraeque*. A good engraving of this sort of *iugatio* from a picture at Pompeii is given in Rich's *Companion to the Latin Dictionary*. The materials of which the trellis-work was made differed in different places. We hear of wooden poles, reeds, ropes, and withes of the vines. (Compare Pliny *N. H.* 17, 166 with Varro *R. R.* 1, 8, 2.)

3. *claviculis*] 'tendrils'.

5. *erratico*] 'running wild'.

§ 53. l. 7. *in eis*] *sc. sarmentis*.

quae relictæ sunt] 'which are left after pruning'; cp. Cato *R. R.* 32 *arbores hoc modo putentur, rami uti divaricentur quos relinques; et uti recte caedantur, et ne nimium crebri relinquantur*.

8. *tamquam ad articulos*] 'at what one may call the joints'. Cicero uses *tamquam* with words employed in a metaphorical or unusual sense. But in this case it was scarcely necessary, for *articulus* is the ordinary word for the knots or joints in a cutting; cp. Pliny *N. H.* 17, 160 *satos malleolos...recidere ad imum articulum*.

9. *gemma*] 'bud' or 'eye', which Pliny calls an *oculus* and Xenophon (*Oecon.* 19, 10) *ὀφθαλμός*.

15. *utilitas*] its profitableness to man.

16. *ipsa natura*] 'the natural phenomena which it presents'.

adminiculorum ordines] 'the rows of uprights'; for the trellis-work, see above on l. 1.

17. *capitum iugatio*] for the meaning of *iugatio* see on l. 1. Most editors refer *capitum* to the tops of the *adminicula* or uprights. G. Long (with whom I agree) explains it of the tops of the vines. Cato, *R. R.* 33, 4, seems to use *capita* as equivalent to 'plants'.

reiligatio] 'the binding' of the vine to the trellis. In the case of young vines tying had to be carefully attended to in order to prevent the stalks being broken,—Cato *R. R.* 33 *vineas novellas alligato crebro ne caules perfringantur*. id. *quae iam in perticam ibit eius pampinos teneros alligato leviter*. id. *ubi uva varia fieri coeperit vites subligato*. In the case of old vines it was to prevent straggling: id. *vitem bene nodatam deligato recte, flexuosa uti ne sit susum vorsum semper ducito quod eius poteris*. Cp. Pliny *N. H.* 17, 180...*tunc mergi adligarique, ut sustineatur iugo, non pendeat: vinculo mox adstrictius a tertia gemma adligari, quoniam et sic coercetur impetus materiae, densioresque citra pampini exsultant: cacumen religari vetant*. It took place after the pruning, Verg. *G.* 2, 416 *iam vinctae vites iam falcem arbusta reponunt*.

propagatio] 'propagation by layers' (*pro, pango*), see on l.

19. **immissio**] The meaning of this rare word is not quite plain. It has generally been explained as 'allowing to grow' ('*Wachsenlassen*', Unger], referring to the shoots spared by the pruning knife [see § 53 *quae relictæ sunt* etc.]; it might therefore be translated 'setting'. But Lewis and Short explain it of 'grafting', for which the regular word is *insitio*. The former explanation seems most reasonable, as we have had no mention of grafting, and so important a subject would scarcely be brought in thus casually.

20. **repastinationes**] 'continual turning-up of the ground', for the plural see p. 27, l. 9. **pastinum** 'a two-pronged fork', or 'dibble'. Cp. Pliny *N. H.* 17, 169 *solo spisso non nisi repastinato nec nisi viviradicem seri*.

§ 54. l. 22. **dixi in eo libro**] Cato's book *de re rustica* or *de agri cultura* contains many rules for making and using manure, as in c. xxviii. where he orders the farmer to divide his manure into halves, one to be used for the corn land, the other to be divided between the trees and the meadow land. Again in cc. xxxvi—vii. he gives rules for the particular manure which is best for its several uses. In c. 61 he says 'What is the first thing in agriculture? Good ploughing. What second? Ploughing. What third? Manuring'.

23. **cum de cultura agri scriberet**] i.e. in the *ἔργα καὶ ἡμέραι*, a kind of poetical farmer's guide.

27. **eum stercorentem**] Homer (*Odyss.* 24, 226) says nothing about Laertes manuring the earth; he says that he

was λιστρεύοντα φύτον, i.e. digging about the plants with a λιστρον (λίσσος, λείος), something of the same sort as the *pastinum* mentioned on l. 20. But Cicero is probably quoting from memory; and the two operations of breaking the ground round plants and dunging them go together: cp. Cato *R. R.* 29 *si ibi olea erit simul ablaqueato stercusque addito*.

26. *desiderium quod capiebat e filio*] 'the regret which he was feeling from the absence of his son'.

32 2. *consitiones*] 'planting in rows' or 'in borders'.

insitiones] 'grafting'. Cato (*R. R.* 40) gives directions for grafting of various trees, which he says ought to be performed in the spring and in the afternoon, *luna silenti* [cp. Verg. *A.* 2. 255 *tacitae per amica silentia lunae*, but Pliny *N. H.* 17, 111 reads *luna sitiente*, 'in dry weather' (?)], and when there is no south wind blowing. For the two operations, cp. *alia genera quam plurima serito aut inserito* (*R. R.* 7).

CHAPTER XVI.

§ 55. l. 8. *ne ab omnibus eam vitis videar vindicare*] 'that I may not be thought to assert its freedom from all vices'. *vindicare* = (1) 'to punish' or 'exact vengeance for', *T. Gracchi conatus perditos vindicavit*, *de Off.* 1, 109: *vindicare facinus*, *pro Q.* 28; or 'to declare worthy of punishment', *quae vindicaris in altero tibi fugienda sunt*, *Verr.* 3, 4. (2) 'to assert a claim to', hence, 'to assert anyone's freedom from another', *Scipio rempublicam ex dominatu T. Gracchi in libertatem vindicavit*, *de cl. Or.* 212. *ab ignotissimo Phryge nobilissimum civem vindicare*, *pro Flac.* 40. Hence in a moral sense, *sapientia a libidinum impetu nos vindicat*, *de Fin.* 1, 46. Hence the legal terms *vindiciae* 'a claim' and *vindicta* 'manumission'.

9. *in hac vita*] 'in this kind of life', i.e. in agriculture.

11. *culius quidem ego villam contemplans etc.*] cp. Plutarch *Cat.* 2. 'Now near Cato's own farm was the cottage 'that had belonged to Manius Curius who had celebrated three 'triumphs. He often walked to this cottage and contemplated 'the smallness of the farm and the meanness of the dwelling-house; and he thought on the man's character, who after becoming the most famous man in Rome, after subduing the 'most warlike tribes, after having driven Pyrrhus from Italy,

'and after celebrating three triumphs, used to dig this little farm with his own hand and live in this cottage. And how that it was there that, as he sat by his fireside boiling his turnips, the envoys of the Samnites found him and offered him a large sum of gold: to whom he answered "that a man who could be content with such a dinner wanted no gold; and that he thought it a more honourable thing to conquer those who had gold."'

§ 56. l. 17. poteratne...non efficere] 'could it fail to render?'

P. 33 1. cuius dictatoris iussu] 'by whose command when dictator'. The dictator nominated by a consul on the command of the Senate immediately superseded the authority of all other magistrates, and his first act was to nominate a *magister equitum*, to be second in command to himself.

3. occupatum interemit] 'surprised and killed', the notion conveyed by *occupatum* is that of his being taken off his guard, when engaged in his attempt. According to Livy (4, 14) Ahala killed Maelius in the midst of an appeal to a crowd among whom he had taken refuge,—*haec eum vociferantem assecutus Ahala Servilius obtruncat*.

5. viatores] 'summoners'. According to Rufus, quoted by Gellius (12, 3), *viator* was the general name for state servants or marshals, of whom some were called *lictors* (*ligare*) from their duty being to 'bind' criminals for chastisement.

7. haud scio an] 'I rather think'.

8. officio] 'practical benefit'. quod, 'in that'.

11. ad cultum etiam deorum] Cato's treatise has also many rules for divine worship. When the master comes home the first thing he does is *larem familiarem salutare* (c. 2); he is to be the priest in his own establishment, *scito dominum pro tota familia rem divinam facere* (c. 143). The treatise also contains minute directions for the purification of the fields by a *suovitaurilia* (c. 141); for appeasing the country gods on disturbing a *lucus* (c. 139); for offerings to Silvanus in behalf of the oxen (c. 83), and other such matters.

13. in gratiam redeamus] 'let us become reconciled'.

semper enim...locuples est] Cato puts forward as the great benefit of agriculture its *pius quaestus stabilissimusque* (R. R. 1); and he lays special stress on the necessity for the personal

presence and attention of the *paterfamilias*, the *bonus assiduus-que dominus* of the text. When he comes to his country place he is to go round and examine everything, to inspect the work done, the state of the slaves, the accounts of the bailiff (*vilicus*), the register of the vineyard and oliveyard, the flocks, the implements, and the wool. If he does this frequently *fundus melior erit, minus peccabitur, fructi plus capies*. *Frons occipitio prior est* (R. R. 3—4).

17. *iam hortum...appellant*] 'moreover farmers themselves speak of their garden as their second fitch', i.e. that which they have in reserve to feed their household on. Cato (quoted by Gellius 13, 25) uses *succidia* in the sense of 'murder'. Varro (*L. L.* 5, 110) supposes it to be composed of *sus*, *caedo*, because the pig was the first animal killed and salted. But the root is clearly shown in the adjective *succidaneus* [sub, caed-]. *Succidanea hostia* is a 'victim substituted', Gell. 4, 6.

18. *conditiora facit haec*] 'gives these employments a relish'; cp. *de Am.* 23.

supervacanei etiam operis aucupium atque venatio] 'fowling and hunting which are the employments of leisure hours', lit. which are matters of unnecessary (i.e. not professional) labour. Cicero defines *supervacaneus* as *usum non habens* (*N. D.* 1, 100). Here he means by it labour that is not directly connected with farm work nor primarily remunerative. Observe *supervacanei operis* the qualifying genitive.

§ 57. 1. 21. *brevi praecidam*] sc. *sermonem*. Cp. *ad Her.* 4, 67 *si cum incipimus aliquid dicere praecidimus*. *Acad.* 2, 133 *praecide, inquit; statue aliquando quidlibet*.

23. *ad quem fruendum*] This construction of *fruendus* with an accusative is perhaps a survival of the usage, which Plautus, Terence and the older writers followed, of constructing *fungor*, *fruor*, *utor* etc. with either accusative or ablative. Thus Cato *R. R.* 143 writes *vicinas aliasque mulieres quam minimum utatur*. In the later writers the usage seems confined to the gerund, thus Ovid *Ep.* 1, 50 writes *virque carendus abest*, and *Ep.* 20, 118 *servetur facies ista fruenda mihi*.

26. *igni*] the older form of the ablative [-id, -ei] which remained the regular form in certain *i* nouns.

27. *salubrius*] 'with greater regard to health'.

§ 58. l. 27. *sibi habeant*] sc. *adulescentes*, 'let the young by all means keep'.

28. *clavam et pilam*] 'the single-stick and ball'. The *clava* was a wooden sword or club used in the sham fight with a *palus* or post set up to represent an adversary. (See Becker's *Gall.* p. 404.) The *pila* is put generally for several games of ball; for which see Becker l.c. Plautus (*Bacch.* 3, 3, 24) enumerates these various forms of exercise with others:

*Ibi cursu, luctando, hasta, disco, pugilatu, pila,
saliendo sese exercebant.*

natationes atque cursus] 'the swimming bath and the running path'. Old men, as in the sentence above, will still enjoy the refreshment of the cold bath; but swimming in the open bath or pond may be left to the young. *cursus* refers to the common mode of exercise before plunging into the swimming bath. (Dr Reid emends *natationes* by *venationes*; but it will be noticed that Cato is enumerating the various forms of exercise, especially those taken just before the bath. *Venatio* is a country pursuit followed partly for exercise, indeed, but more for sport or the actual game obtained (§ 56), and is hardly in place here; though *de Am.* 74 would seem to favour it.)

2. 34 1. *talos et tesseras*] 'dice', both words describe a particular kind of dice used in playing *alea*, representing the Greek ἀστράγαλοι (knucklebones) and κύβοι (square-dice) respectively. See Becker's *Gallus* p. 499. It was a game entirely of chance, cp. *Quid enim sors est? idem propemodum quod micare, quod talos iacere, quod tesseras; quibus in rebus temeritas et casus, non ratio nec consilium valet.* *de Div.* 2, 85.

id ipsum ut lubebit] 'nay, even that is just as they please'. (The old reading *utrum* for *ut* was unintelligible. Dr Reid conjectures *ut*, in which he had been anticipated by Henry Allen (Dublin 1852) who is followed by G. Long. It appears also to be the reading of more than one MS.)

CHAPTER XVII.

§ 59. l. 6. *re familiari*] Cp. § 22.

Oeconomicus] 'the Economist', the man skilled in domestic economy, the management of an estate (*oikos*).

9. *cum Critobulo*] The dialogue 'Economicus' professes to be a report by Xenophon of a conversation which he heard between Socrates and Critobulus. The passage, of which Cicero gives an abbreviated translation is as follows (*Oecon.* 4, 20—5):

οὗτος τοίνυν ὁ Κύρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ... καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη. ἔπει δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν τὰ δένδρα εἶη, δι' ἴσου δὲ πάντα πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς εἶη, ὅσμαι δὲ πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν· ἄλλ' ἐγώ, ὦ Κύρε, πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων. ἀκούσαντα δὲ ταῦτα τὸν Κύρον ἡσθῆναι τε καὶ εἰπεῖν· ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, ἃ καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτόν· καὶ ἰδὼν τῶν τε ἱματίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὁσμῆς αἰσθόμενος καὶ τῶν στρεπτῶν καὶ τῶν ψελίων καὶ τοῦ ἄλλου κόσμου οὐ εἶχεν, εἰπεῖν..... Δικαίως μοι δοκεῖς, ὦ Κύρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὧν ἀνὴρ εὐδαιμονεῖς.

13. *communem atque humanum*] 'affable and polite', Cicero's paraphrase of φιλοφρονεῖσθαι. *Communem* has been corrected to *comem* in some MSS. and editions. But *communem* conveys better the idea of a superior putting himself on a level with an inferior, cp. *de Am.* § 65: and the confusion between the two words is naturally frequent in abbreviated writing. See for an instance Ter. *Haut.* 412.

14. *quendam consaeptum agrum diligenter consitum*] A paraphrase of the one Greek word παράδεισον, which Xenophon introduced from the East to describe the parks and pleasure grounds of Asia.

16. *directos in quincuncem ordines*] 'the rows of trees arranged in the quincunx'. Cicero translates freely the Greek ὀρθοὶ οἱ στίχοι and εὐγώνια πάντα by the idea of arrangement for trees prevalent in Italy. The *quincunx* was the arrangement of three rows so that the trees fell into groups of five:



Vergil (*G.* 2, 279 sq.) compares it to the method of arranging cohorts on the field of battle, the *triplex acies* of Cæsar.

20. *a quo essent dimensa*] The subjunctive because the clause is oblique depending upon *mirari*. The deponent *dimetior* has a pass. past part. as is often the case. Cp. p. 3, l. 13.

P. 35 1. *istarum arborum*] 'of the trees you see before you'.

3. *auro multisque gemmis*] The Persians wore gold bracelets and necklets. The dead bodies cast ashore after the battle of Salamis were *περικείμενοι ψέλια χρυσᾶ καὶ στρεπτούς*, Plut. *Themist.* 18; and the *ornatus Persicus*, by which Cicero translates *τῶν ἱματίων τὸ κάλλος*, was proverbial in Rome. So, when he wants to describe a gorgeous feast, Horace says (*O.* 1, 38) *Persicos odi puer apparatus*, etc.

§ 60. l. 10. *perduxisse*] sc. *studia agri colendi*.

13. *quantum spatium...voluerunt*] At the age of forty-six a Roman was free from the obligation to military service, which began at seventeen. A man's age therefore was thus divided:

1—17 puer, 17—31 adulescens (31 was the *quaestorian age*), 31—46 iuvenis, 46—61 senior, 61— senex.

14. *cursus honorum*] 'the period during which he held official positions'. Marcus Valerius Corvus was consul for the first time in B.C. 348 and for the sixth time in B.C. 299. But in the latter year he was only in office for part of the year, being *consul suffectus* on the death of T. Manlius Torquatus. But if we take his last (or fifth) complete consulship in B.C. 300, Cicero's calculation will be exactly right.

15. *atque eius...minus*] 'the last part of his life was happier than the middle, because he had more influence and less labour': meaning, I suppose, that his last two consulships, when he was more than 85, must have been more honorary than active.

§ 61. l. 17. *quanta*] sc. *auctoritas*.

19. *plurimae...virum*] The tomb of Calatinus with this inscription was on the Appian Road, see *Tusc.* 1, 13 *an tu egressus porta Capena, cum Calatini, Scipionum, Serviliorum Metellorum sepulcra vides, miseros putas illos?* In *de Fin.* 2, 116 the inscription begins *Unum hunc*, etc. It seems to have been a common formula on tombs. See the inscription on the tomb of Lucius Scipio which begins, *Hunc . oino . ploirume . consentiont . Romai . duonoro . optumo . fuise . viro*. That is *hunc unum plurimi consentiunt Romae bonorum optimum fuisse virum*.

20. *gentes populi*] 'families' or 'clans of the citizens'.

21. *carmen*] 'the line', used of any short sentence, not necessarily in metre; so of the formula of a law or legal sen-

tence. Cp. *pro Rab.* 13 I, *lictor, colliga manus...Tarquinii sunt cruciatus carmina*. Naturally Ovid frequently uses it for an inscription, e.g. *Ep.* 2, 146. And one of Cato's own books was called *Carmen de moribus*, though in prose.

gravis] 'influential'.

22. **culus de laudibus...esset]** 'since he was one about whose praises'.

26. **sententia...in nutu]** Not only when they gave a formal vote or made a set speech in the Senate, but when they by look or gesture showed their opinion.

CHAPTER XVIII.

P. 36 § 62. 1. 2. **fundamentis adulescentiae]** subject. gen. 'The foundations which youth lays'. That is to say the habits of youth which secured a healthy body and vigorous mind for age. Cp. § 29.

5. **quae se oratione defenderet]** 'if it required a speech in self-defence', i.e. if it did not justify itself by patent facts, and so require no defence. (Some have proposed to read *canitie* for *oratione*.)

6. **repente]** 'off-hand', 'without preparation', exactly in the same sense as that in which Terence uses the word when he says that people accused him of taking up play-writing without previous training *repente ad studium se applicasse musicum*, *Ter. Haut.* 23.

7. **fructus auctoritatis]** The genitive in apposition, 'the reward which consists in influence'.

§ 63. 1. 9. **levia atque communia]** 'unimportant and commonplace'. *Communis* is used in a different sense in § 59. Here it means what is shared in by all, and which therefore possesses no special or individual value.

decedi, assurgi] 'to have place given on the road and to have people rise when you come into a room'.

10. **deduci reduci]** 'to be conducted to and from public places by friends and clients'. Lahmeyer quotes *Valer. Max.* 2, 1, 9 *iuvenes senatus die utique aliquem ex patribus conscriptis ad curiam deducebant, affixique valvis exspectabant, donec reducendi etiam officio fungerentur*. See also *de Am.* § 12.

11. **optime morata=cum optimis moribus.** The *mores*

of a State are the unwritten habits and customs which accompany and cause good laws. So in an individual *bene moratus* is not only a good man but one whose goodness is practically displayed in his habits; cp. *de Orat.* 2, 184 *probus, bene moratus, et bonus vir*.

16. *quin etiam memoriae proditum est*] I do not know where Cicero got this famous story. It reads as though he were translating. The contrast between the Spartans and Athenians in their treatment of the aged is referred to by Socrates in Xen. *Mem.* 3, 5, 15.

20. *qui legati cum essent certo in loco consederant*] 'who as ambassadors had taken their seats in the place reserved for them'. Special seats in the theatre at Athens were assigned as a mark of honour to various persons and for various reasons, and among others to foreign ambassadors. See the passages quoted by Liddell and Scott, s. v. *προεδρία*.

P. 37 § 64. 1. 2. *multiplex*] 'again and again renewed'.

4. *in nostro collegio*] i.e. the college of Augurs. That Cato was a member of the College is probable, though it is not mentioned by other authors.

6. *sententiae principatum*] 'the right of giving his vote first'. In the Senate the *consulares* were asked for their *sententiae* in order of seniority, not strictly of age, but of office.

7. *qui cum imperio sunt*] 'those who have imperium', i.e. those holding offices to which *imperium* is attached. Election to office by the centuries or tribes gave those elected *potestas*, the amount of which differed in the different offices. But *imperium* could only be bestowed by the formal vote of the *comitia curiata*, a vote which was only taken for the higher officers. A man thus armed was said *cum imperio esse*, or when actually engaged in administering the office in the city *in imperio esse*.

9. *quae sunt voluptates...comparandae*] 'what are the sensual pleasures which can be compared, etc.?'

praemiis auctoritatis] 'the reward of influence', 'the reward which is personal influence', a genitive in apposition.

10. *quibus*] sc. *praemiis auctoritatis*. Cp. p. 35, l. 16.

11. *fabulam aetatis*] 'the drama of life'; see on p. 4, l. 8.

12. *corruiſſe*] 'to have broken down', and ſo be hisſed off the ſtage (*exploſus*). *hiſtriones*. *hiſtrio* is from an Etruscan word *hiſter* Latinised on the analogy of *ludio*, the earlieſt actors having been brought from Etruria. When the rough dances and ſongs of the early Roman ſtage were improved by the introduction of Greek plays, the actors were naturally often ſpoken of by a Greek name. Hence Cicero (*Pro Roſc. Com.* 30) contrasts a *peſſimus hiſtrio* with a *bonus comoedus*.

§ 65. l. 13. at] See on §§ 21, 33, 35, 44, 47.

difficiles] Cp. p. 5, l. 15.

14. *morum*] 'of character'.

15. *morositas*] Cicero (*Tuſc.* 4, § 54) derives *morosus* from *mores*, which would give the idea of 'whimsical', 'humorous'. Plautus (*Trin.* 3, 2, 43) after his manner plays on the ſimilarity of ſound, *amor mores hominum moros et morosos efficit*.

16. *habent aliquid excuſationis*] 'have ſomething to ſay for themſelves'.

non illius quidem iuſtae] 'not indeed that it is a juſt one'. Cp. *de morte Clodii fuit quaestio*,—*non ſatis prudenter illa quidem conſtituta*, *Phil.* 2, § 22.

19. *omnis offenſio*] 'any and every collision'. *offenſio* is uſed paſſively, 'a being ſtruck'.

odiosa] 'cauſes a feeling of annoyance'.

20. *artibus*] 'accompliſhments', ſuch as are obtained by education or training. See on p. 6, l. 14.

21. *ex eis fratribus*] 'of the brothers who are the heroes of Terence's *Adelphi*', i.e. the two old men Micio and Demea, the former repreſenting the over-indulgent, the latter the ſtern and harſh parent. Demea thus deſcribes himſelf and his brother (*Adelph.* 864):

*Ille ſuam egit ſemper vitam in otio, in conviviis,
clemens, placidus, nulli laedere os, adridere omnibus:*

* * * * *

ego ille agreſtis, ſaevus, triſtis, parcus, truculentus, tenax.

24. *coaceſcit*] 'is converted into vinegar' or 'turns thoroughly ſour'. Cato (*R. R.* 108) gives a receipt for

ascertaining whether wine will last, by boiling some with pearl barley: next morning *si subacidum erit, non durabit*.

severitatem...acerbitatem] 'seriousness', 'sourness'.

P. 38 1. *avaritia senilis*] 'avarice in an old man'; perhaps as he has quoted the *Adelphi* he is thinking of these lines (v. 832):

ad omnia alia aetate sapimus rectius:

solum unum hoc vitium fert senectus hominibus:

attentiores sumus ad rem omnes, quam sat est.

Cf. Thucyd. 2, 44, 5, τὸ φιλότιμον ἀγῆρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινὲς φασι, μᾶλλον τέρπει ἀλλὰ τὸ τιμᾶσθαι.

CHAPTER XIX.

§ 66. l. 5. *quarta restat causa*] refer to § 15.

8. *qui non viderit*] 'if he has not seen', the relative and subjunctive equivalent to a conditional sentence.

10. *quae aut...aeternus*] The two alternatives as to death, that it is 'annihilation' or the beginning of 'eternal happiness', were discussed by Cicero in the first book of the *Tusculans*, written the year before this. *atqui* refers to *non viderit*, 'and yet he ought to know that these are the only alternatives'.

12. *tertium*] The third alternative, viz. that death is not annihilation but begins a life of pain, is dismissed by Cicero, *Tusc.* 1, § 10. Shakespeare hit the true cause of hesitation better in *Hamlet* (3, 1):

To die, to sleep;

To sleep: perchance to dream: ay, there's the rub;

For in that sleep of death what dreams may come,

When we have shuffled off this mortal coil

Must give us pause: there's the respect

That makes calamity of so long life.

§ 67. l. 14. *non miser*] To be taken closely together, 'either not miserable or happy'.

16. *quis est tam stultus...cui sit exploratum*] 'who is so stupid as to feel certain?' The consecutive subjunctive, the relative standing for *ut ei*.

P. 39 2. *mortis casus*] 'fatal accidents', 'misadventures leading to death'. The genitive may be regarded as the genitive of

the object, as though the sentence were *ea quae casu mortem ferre possint*.

7. *si nulli fuissent*] 'if they had not existed', i.e. old men. For the use of *nullus* for the simple negative, cp. *de Nat. D.* 1, 65 *atomorum...quae primum nullae sunt*. It is not uncommon in poetry, e.g. *cum rogaberis nulla*, 'when you shall not be solicited at all', *Catull.* 8, 14; *si nullum foret*, *Lucr.* 1, 427; and often in Plautus (e.g. *Rud.* 143, *Trin.* 606, *As.* 2, 4, 2). It perhaps differs in point of strength from *non* as in French *point* from *pas*.

9. *crimen senectutis*] 'a charge against old age'; objective genitive.

§ 68. 1. 11. *in optimo filio*] Cato lost his elder son when the young man was Praetor-designate in B.C. 152. The manner in which he bore the loss is alluded to with admiration in *de Am.* § 9.

11—12. *in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio*] 'in the case of your brothers whose advent to the highest rank was looked for'. This refers to the two younger brothers of Scipio Africanus minor, that is the two younger sons of Lucius Aemilius Paulus; one of whom died five days before his father celebrated his triumph over Macedonia, and the other three days after it, B.C. 168—7. The 'highest rank' refers to their joining in their father's triumph, with the prospect of rising to the consulship themselves, *Livy* 45, 40. The younger who died first was 12, the elder 14. It was a special blow to Aemilius, because, as both his two elder sons had been adopted into other *gentes*, i.e. by Scipio and Fabius, these two boys were the only heirs of his name and honours.

13. *at*] 'but you will say', see §§ 21, 33, 35 etc.

§ 69. 1. 21. *da enim supremum tempus*] 'for grant the longest possible period of life'.

22. *ut scriptum video*] Cato, or Cicero, had seen it in Herodotus (1, 163) *ἐτυράννευσε δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ πάντα ἑλκοσι καὶ ἑκατόν*.

P. 40 § 70. 1. 3. *neque enim...fabula*] 'an actor for instance need not wait to the end of the play for his applause, so long as he gains approbation for the particular act in which he is engaged'.

5. *nec sapienti*] 'so a philosopher should not stay to the last moment'. The two limbs of the comparison are introduced by *neque...nec*. The philosopher is compared to an actor who has a certain part to play in the drama of life; when that is over if he is wise he will be content to leave the stage and not try to see what it is the business of other actors to perform.

ad "plaudite"] i.e. to the last word of the play, which was concluded by the Cantor advancing and saying this word. Cp. Hor. *A. P.* 155 *Si plausoris eges aulaea manentis, et usque Sessuri donec cantor Vos Plaudite dicat*; where see Professor Wilkins' note.

10. *ver enim tamquam adulescentiam significat*] 'for spring means a time of adolescence so to speak'. *tamquam* shows that Cicero is using *adulescentiam* not quite in the ordinary sense, but in the sense of its derivation 'a time of growth': so that by saying 'spring means *adulescentia*', he appears to refer to some derivation of *ver*. Varro (Cicero's contemporary) derives it from *virere*,—*quod tum virere incipiunt virgulta*; or from *vertere*,—(*quod tum incipit*) *vertere se tempus anni*. Cp. *florens aetas* = 'youth' § 20.

[Some editors read *adulescentia*, which does not appear to make the sense easier.]

12. *percipiendis*] cp. p. 14, l. 7.

§ 71. l. 13. *ut saepe dixi*] §§ 17; 60; 61.

16. *secundum naturam*] the Stoic definition of good. See *de Am.* § 19 *naturam optimam bene vivendi ducem*.

17. *emori*] this word has been said to mean 'to die at once', 'to die out of hand'. But there does not seem anything in its usage to justify this. The compound seems rather to refer to the 'passing away' in death, and (like ἀποθνήσκειν) to be often used as entirely synonymous with *mori*. In Ovid *R. A.* 654 *perque gradus molles emoriatur amor*, it may have the exact opposite meaning of dying 'at once'. And in a verse quoted by Cicero (*Tusc.* 1 § 15), *emori nolo sed me esse mortuum nihil aestimo*, it refers to the act of dying.

contingit] 'falls to the lot of', used here in a neutral sense, not, as it usually is, in a good sense as opposed to *accidit*.

20. *aquae multitudine*] 'by a mass of water'.

21. *consumptus ignis*] 'fire when it has burnt out'.
 22. *poma...decidunt*] See on p. 4, l. 10.
 27. *ex longa navigatione*] 'after a long voyage'.

CHAPTER XX.

2. 41 § 72. l. 1. *certus est terminus*] For the limits of the various ages in a man's life, see on p. 35, l. 13.

2. *quoad...contemnere*] 'as long as a man can carry on and support the burden of his duties and so despise death'.

[*mortemque contemnere* has been altered in various ways and seems singularly out of place. The point of the sentence is not that old men can despise death, but that they have good reason for living, as long as they can perform their duties.]

5. *hoc illud est*] 'this is the meaning of the famous answer of Solon to the tyrant Pisistratus'.

6. *qua tandem re*] 'on what possible security he relied that he so courageously resisted him'. *Tandem* is often used in emphatic questions; as the famous opening of the Speech against Catiline, *Quousque tandem* etc.; cf. *hoc per ipsos deos quale tandem est?* N. D. 1, 106. Cf. Plut. Solon c. 31 ἐπὶ τούτοις πολλῶν νοουθετούντων αὐτὸν ὥς ἀποθανοῦμενον ὑπὸ τοῦ τυράννου καὶ πυνθανομένων τίνι πιστεύων οὕτως ἀπονοεῖται; τῷ γῆρᾳ, εἶπεν. Plutarch may very likely have taken it from Cicero; though he represents the answer as given not to Pisistratus but to friends of Solon. The 'tyranny' of Pisistratus and his sons began in B.C. 560 and lasted with interruptions until B.C. 510. A Greek 'tyrant' has been perhaps best defined by Mr E. A. Freeman as 'one who exercises regal functions in a state where Royalty is not recognised by the laws'.

13. *iam omnis* etc.] *Iam* is not temporal, but introduces another step in the illustrative argument.

17. *vetatque Pythagoras*] Plato (*Phaedo*, c. vi.) enuntiates this doctrine ἐν τινι φρονῆᾳ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, which Cicero repeats in *Somn. Scip.* § 7 and *Tusc.* 1, § 74; cp. also Plato, *Apol.* c. 17. and Tennyson's *Lucretius*

'Whether I mean this day to end myself,
 Or lend an ear to Plato where he says,
 That men like soldiers may not quit the post
 Allotted by the Gods.'

The Stoics on the other hand held that in certain circumstances suicide was not only justifiable, but that the power of quitting life was one of the conditions of the wise man's independence of externals. See Zeller, *Stoics and Epicureans*, p. 316, Eng. tr.

P. 42 § 73. l. 1. *Solonis...elogium est*] 'there is an epigram of Solon's'. In § 61 *elogium* meant an inscription on a tomb; here it stands for a couplet or short epigram of the same nature. The couplet is

μηδ' ἐμοὶ ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

Cicero's criticism seems to be the just one,—that Solon in these lines means merely to express a hope that he may be dear to his friends and thus regretted by them; the natural thought which Byron cynically rejects in the lines beginning 'When, time or soon or late, shall bring' etc.

No band of friends or heirs be there
To weep, or wish, the coming blow;
No maiden, with dishevelled hair,
To feel, or feign, decorous woe.

But silent let me sink to earth,
With no officious mourners near;
I would not mar one hour of mirth,
Nor startle friendship with a tear.

The aspiration of Ennius has no such cynicism in it, but conveys the proud consciousness of achievements which will secure his fame.

6. *nemo me* etc.] This epigram, which Cicero often quotes and which he again in *Tusc.* 1, 117 contrasts with Solon's words is thus completed:

Aspicite, o cives, senis Enni imaginis formam!
hic vestrum panxit maxima facta patrum.
nemo me lacrimis decoret nec funera fletu
faxit. Cur? Volito vivus per ora vivum.

7. *faxit*] In the older stages of Latin there were two tenses in *-so* and *-sim* added to the stem of verbs. In verbs with *-a* or *-e* stem *s* was doubled, see p. 1, l. 1; but in consonant or *-i* stems *-so*, or *-sim* follow the final letter of the stem, as, *ausim*, *faxim* (fac-sim). A large number of such forms are found in the comedies of Plautus and Terence, and

the writers preceding them; but after the time of the latter this form is seldom found except in the case of *faxim* and *ausim*.

§ 74, l. 8. *quam...consequatur*] 'if immortality follows it'. The conditional subjunctive with relative.

9. *iam*] 'moreover'.

sensus moriendi] 'the actual sensation of dying', cp. *de Am.* § 12.

alliquis esse potest] 'there may be some'.

11. *aut optandus aut nullus est*] sc. *sensus*. 'Sensation after death must either be desirable or non-existent'. A third alternative he has already declared inconceivable, § 66.

12. *ab adulescentia*] 'from our youth upward'. *meditatum*, 'prepared and rehearsed', a metaphor from the stage or the schools transferred to thought. A contempt of death is a thing to be early and thoroughly mastered, as a boy masters a rhetorical task or an actor a part, that it may be as it were a second nature.

15. *eo ipso die*] 'on the very day on which you are speaking'. Being in an oblique sentence *eo* takes the place of *hoc*.

16. *qui poterit*] 'how will anyone be able?'

§ 75. l. 17—27. Cato illustrates this position by quoting a number of famous names of those who have for one motive or another deliberately braved death. If men in the prime of life and often with no aid from philosophy can thus overcome the fear of death, why should old men, and men instructed, be its slave? The argument is not conclusive. These instances merely show that there are some motives strong enough to overcome the fear of death. This is what Bacon says: 'There is no passion in the mind of man so weak, but it mates and masters the fear of death...Revenge triumphs over death: love slights it; honour aspireth to it; grief flieth to it; fear pre-occupateth it'. But all this does not prove that in itself death is not an evil (though it may be the less of two evils) and an object of terror and aversion to human nature.

21. *M. Atilius*] is the famous Regulus. The story here referred to is that of his voluntary return to Carthage and his death there with torture. The earliest authority for these particulars is Cicero himself; as to the truth of them see the Biographical Index. But whether true or false the story is often referred to

by Roman writers as an illustration of unselfish devotion to truth and honour. The noble lines of Horace naturally rise to our minds on the mention of him and are always worth quoting (*Od.* 3, 5):

*Fertur pudicae coniugis osculum
parvosque natos ut capitis minor
ab se removisse, et virilem
torvus humi posuisse voltum:
donec labantes consilio patres
firmaret auctor nunquam alias dato
interque maerentes amicos
egregius properaret exul.
atqui sciebat quae sibi barbarus
tortor pararet.*

25. **collegae**] his colleague in the consulship, C. Terentius Varro, by whose rashness the battle of Cannae was fought on ground unfavourable to the Romans, B. C. 216.

27. **ne crudelissimus quidem hostis**] sc. Hannibal. Cicero always adopts the popular view of Hannibal's cruelty and treachery, as in *de Am.* § 28 *alterum* (Hannibalem) *propter crudelitatem semper haec civitas oderit*. But this Roman view is not justified by facts. In this particular instance, when in 208 B.C. Marcellus was killed in a skirmish near Venusia, Hannibal treated his dead enemy with respect, ordering him to receive a soldier's funeral.

28. **quod scripsi in Originibus**] Of Cato's *Origines* see Introduction. Cicero quotes this sentence from the 4th book of the *Origines* again in *Tusc.* 1, 42, 101.

unde...arbitrarentur] The subjunctive because the clause is oblique, partly as depending on the indefinite *eum locum*, and partly as representing the thought of the soldiers,—‘from which, as they knew, they would never, etc.’ Jordan in his edition of the fragments of Cato quotes Seneca, *Epist.* 82, 22 *quid dux ille Romanus qui ad occupandum locum milites missos...sic elocutus est: ‘ire, commilitones, illo necesse est unde redire non est necesse’*. In another fragment of the same book of the *Origines* [quoted by Aulus Gellius 3, 7] an instance of such conduct on the part of Roman soldiers is narrated as having happened in Sicily during the First Punic war, where a military tribune, Quintus Caedicius, led 500 men to occupy some heights where they were certain to be surrounded and cut to pieces.

P. 43 § 76, l. 5. *studiorum...satietatem*] The argument is, 'just as each period of our lives has its distinctive pursuits which we do not feel the lack of in the next period; so the time comes when all pursuits or tastes are things of the past, and then we have had enough of life, and can leave it with as little regret as we have left each stage of it before'.

8. *constans*] 'settled'.

9. *huius aetatis*] sc. 'old age'.

12. *quod cum evenit*] 'and as soon as that happens'.

13. *satietas vitae* etc.] This philosophy, so reasonable on paper, is unfortunately refuted by the fact that it seldom happens that men, however old, think themselves to have had everything out of their life which it is possible to gain. They are not therefore ready to go, even omitting the fear and uncertainty as to what follows death:

*Inde fit, ut raro qui se vixisse beatum
dicat, et exacto contentus tempore vitae
cedat uti conviva satur, reperire queamus.*

Hor. Sat. 1, 2, 118.

CHAPTER XXI.

§ 77, l. 18. *vivere arbitror*] 'I think they are living'. For Cicero's belief in the immortality of the soul, see *de Amicitia* ch. iv. § 13—14; *Tusc.* 1, c. xxi—xxiii.

et eam quidem vitam] cognate accusative, 'and the life too which alone can be so called'. For this use of *is quidem* see Vocabulary.

P. 44 1. *compagibus corporis*] cp. *de Am.* § 14 *id si ita est ut optimi cuiusque animus in morte facillime evolet tanquam e custodia vinculisque corporis.*

3. *domicilio*] 'real home'. This word is compounded of *domus*, and the root *cel-* which appears in *cel-o*, and *cella*, and gives the idea of private and particular residence, cp. § 63. For the notion that our souls have been sent down from heaven to inhabit human bodies, cp. again *Tusc.* 1 § 58—where he argues that what we call learning is a *recollection* on the part of the soul—*neque ea plane videt animus, cum repente in tam insoli-*

tum tamque perturbatum domicilium immigravit, sed cum se collegit atque recreavit, tum agnoscit illa reminiscendo. With which we may compare Wordsworth's memorable lines:

Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar;

Not in entire forgetfulness

And not in utter nakedness,

But trailing clouds of glory do we come

From God who is our home.

6. *ut essent qui terras tuerentur*] 'that there might be persons to look after the world'. The plural *terrae* 'the lands', stands for the world as occupied by mankind, the *orbis terrarum*.

8. *vitae modo atque constantia*] 'in the order, that is, the invariableness of their life'. *atque constantia* explains *modo* and is not equivalent to *et constantia*. They are modal ablatives. This reference to the *purpose* of our existence is well illustrated by Mr Long from Marcus Antoninus (*Medit.* 7, 47) who bids us 'look at the courses of the stars as if we were carried round with them, and constantly to observe the changes of the elemental particles with respect to one another; for such contemplations purge away the filth of this terrene existence'. And from Anaxagoras (Laertius' *Life of Anaxagoras*) who in answer to the question 'for what end he was born', said, 'to contemplate the sun, the moon, and the heavens'. The *constantia* is also illustrated by Antoninus [xi. 27 Long's Translation], 'The Pythagoreans bid us in the morning look to the heavens that we may be reminded of those bodies which continually do the same things, and in the same manner perform their work'.

§ 78, l. 11. *audiebam*] 'I used to be told', i.e. when listening to lectures on philosophy.

12. *Pythagoreosque incolas paene nostros*] Pythagoras, who lived in the sixth century B.C., settled in Crotona near Tarentum, and there his disciples formed a large school or sect. They were called *Italici Philosophi* as distinguished from the Schools which sprang up later in Greece.

qui essent] the subjunctive because the whole sentence is oblique, depending upon *audiebam*.

14. *ex universa mente divina delibatos*] 'that we have souls which are but gleanings of the Universal Divine Intelligence'. The metaphor suggested by *delibatos* is that of a stream or sheet of water, from which small draughts or sips are taken. The doctrine of the *animus mundi*, of which all living souls are but off-shoots, was adopted from the Pythagoreans by the Platonists and Stoics. References will be found to it in Vergil *G.* 4, 221 sq.

*Deum namque ire per omnes
terrasque tractusque maris caelumque profundum;
hinc pecudes, armenta, viros, genus omne ferarum
quemque sibi tenues nascentem arcessere vitas.*

as also in *Aen.* vi. 724 sq. Cicero often refers to it, as in *Tusc.* 5, 13, 38 *humanus animus, decerptus ex mente divina*. And in his poem on his Consulship quoted in *de Div.* 1, 11:

*Principio aethereo flammatus Iupiter igni
vertitur, et totum collustrat lumine mundum,
menteque divina caelum terrasque petissit
quae penitus sensus hominum vitasque retentat
aetheris aeterni septa atque inclusa cavernis.*

Thus too Horace (*Sat.* 2, 2, 79) calls the Soul *divinae partikulam aerae*, where see Mr A. Palmer's note.

16. *quae Socrates supremo die*] 'what arguments Socrates had used on the last day of his life', i.e. as given in the *Phaedo*; but the passage that follows is a combination of passages from it and from the *Phaedrus*, as will be seen in the notes below.

The proofs of the immortality of the Soul are

- (1) its 'self-motion' (*Phaedrus*),
- (2) its 'simplicity' (*Phaedo*),
- (3) its 'reminiscence' (*Phaedo* and *Meno*).

17. *qui esset...Apollinis iudicatus*] cp. *de Am.* § 7, *Athenis unum accepimus* (i.e. in numero sapientium) *et eum quidem etiam Apollinis oraculo sapientissimum iudicatum*, i.e. in the oracular response given to Chlaerephon. The past tense is used because he is quoting an argument he had read or heard some time ago, and he chooses to represent it in an historical form.

23. *cumque semper agitetur—relicturus*] cp. *Phaedrus* 245 c. *ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεὶκίνητον ἀθάνατον· τὸ δ'*

ἄλλο κινεῖν καὶ ὑπ' ἄλλον κινούμενον, παῦλαν ἔχον κινήσεως παῦλαν ἔχει ζωῆς. μόνον δὴ τὸ αὐτὸ κινεῖν, ἅτε οὐκ ἀπολείπον ἑαυτὸ, οὐ ποτε λήγει κινούμενον, κ.τ.λ. This whole passage is translated in *Tusc.* 1, 23, 53 and *Somn. Scip.* § 18—9.

26. *et cum simplex animi natura esset*] 'and seeing that the nature of the soul was originally not composite', ἀξύνθετος. Notice the past tense *esset*, contrasted with the presents in the previous clause, throwing the reference back in the soul's history. See *Phaedo* 78 c. ἄρ' οὖν τῷ μὲν ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει προσήκει τοῦτο πάσχειν διαιρεθῆναι ταύτη, ἥπερ ξυνετέθη· εἰ δέ τι τυγχάνει ὃν ἀξύνθετον, τούτῳ μόνῳ προσήκει μὴ πάσχειν ταῦτα εἴπερ τῷ ἄλλῳ.

27. *dispar sui et dissimile*] See on p. 18, l. 8.

29. *magnaque argumento...reminisci et recordari*] 'and that it is a strong proof of human beings knowing most things previous to birth that when set as boys to learn difficult tasks, they acquire endless facts with such speed as to make it appear that they are not imbibing them for the first time then, but remembering and recalling them'. Cato is stating briefly the argument of Plato for the previous existence of the soul, *Phaedo* 73 A.—77 B., though the *readiness* to learn does not seem to form part of Plato's argument. Kebes thus states the question,—ὅτι ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὔσα, καὶ κατὰ τοῦτον (τὸν λόγον) ἀνάγκη πού ἡμᾶς ἐν προτέρῳ τινι χρόνῳ μεμαθηκέναι ἃ νῦν ἀναμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν πού ἡμῶν ἡ ψυχὴ, πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἶδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατον ἔοικεν ἡ ψυχὴ εἶναι. See also in *Tusc.* 1, 24, where Cicero quotes Plato's *Meno*; and it is the argument in the *Meno* which he is thinking of most. In it Socrates by cross questioning a slave (παιδίον) on some points of arithmetic and geometry tries to show that he had notions on those subjects which had not been taught him, and were necessarily derived from memory (*Meno* 142 E).

P. 45 1. *quod...cum discant...arripiant*] The subjunctive as the whole is *oratio obliqua*, of which the main verb is represented by *magno esse argumento*. For *arripiant* cp. § 26.

4. *fere*] by this word he means to point out that he has not given a passage from Plato straight out, but the substance of his doctrine. As a matter of fact, as has been shown, he has used three or more passages.

CHAPTER XXII.

§ 79, l. 5. *apud Xenophontem* etc.] In the *Cyropaedia* 8, 7. Cicero has translated somewhat freely and with sundry omissions the passage § 17—22

οὐ δὴπον τοῦτο γε σαφῶς δοκεῖτε εἶδέναι, ὥς οὐδέν εἰμι ἐγὼ ἔτι, ἐπειδὴν τοῦ ἀνθρωπίνου βίου τελευτήσω· οὐδὲ γὰρ νῦν τοι τήν γ' ἐμὴν ψυχὴν ἐωρᾶτε, ἀλλ' οἷς διεπράττετο, τούτοις αὐτὴν ὡς οὖσαν κατεφωρᾶτε. [τὰς δὲ τῶν ἀδίκων παθόντων ψυχὰς οὕτω κατενοήσατε, οἷους μὲν φόβους τοῖς μισαιφόνοις ἐμβάλλουσιν; οἷους τε παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσι;] τοῖς δὲ φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε εἰ μηδενὸς αὐτῶν αἱ ψυχαὶ κύριαι ἦσαν; οὗτοι ἐγωγε, ὦ παῖδες, οὐδὲ τοῦτο πώποτε ἐπέισθην, ὥς ἡ ψυχὴ ἕως μὲν ἂν ἐν θνητῷ σώματι ᾖ ἢ ζῇ, ὅταν δὲ τούτου ἀπαλλαγὴ τέθνηκεν. [ὁρῶ γὰρ ὅτι καὶ τὰ θνητὰ σώματα ὅσον ἂν ἐν αὐτοῖς χρόνον ἢ ἡ ψυχὴ, ζῶντα παρέχεται.] οὐδέ γε ὅπως ἄφρων ἔσται ἡ ψυχὴ, ἐπειδὴν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦτο πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκριθῇ, τότε καὶ φρονιμώτατος εἰκὸς αὐτὸν εἶναι. διαλυομένου δὲ ἀνθρώπου δηλὰ ἔστιν ἕκαστα ἀπιοῦντα πρὸς τὸ ὁμόφυλον πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παρούσα οὔτε ἀπιοῦσα ὁράται. ἐννοήσατε δὲ ὅτι ἐγγύτερον μὲν τῷ ἀνθρωπίνῳ θανάτῳ οὐδέν ἔστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ τότε δῆπου θειοτάτῃ καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ. τότε γὰρ ὥς εἴοικε μάλιστα ἐλευθεροῦται. εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἶμαι, καὶ ἡ ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ ἐν τῷ σώματι συναποθνήσκει, ἀλλὰ θεοὺς γε τοὺς αἰεὶ ὄντας καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν τῶν ὅλων τάξιν συνέχουσιν ἀτριβὴ καὶ ἀγήρατον καὶ ἀναμάρτητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φοβούμενοι μή μοι ἀσεβὲς μὴδὲν μὴδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλευσῃτε.

It will be seen that Cicero omits the passages bracketed. The first omission τὰς δὲ κ.τ.λ. passes over another point in favour of the life of the Soul after death, viz. the influence the dead exercise by haunting and terrifying those who injured them in life. The second passage omitted ὁρῶ γὰρ κ.τ.λ. contains an argument somewhat like that in the introduction to Butler's *Analogy*, viz. that the body remains alive in spite of the loss of various parts of itself until the final parting of the Soul, which therefore may be conjectured to be the habitat of life.

7. *nusquam aut nullum*] represent the simpler Greek οὐδέν.

11. *si nullum videbitis*] 'when you no longer see me'. For this use of *nullus* = *non*, see p. 39, l. 7.

§ 80, l. 11. *nec vero clarorum...honores*] By using this epithet Cicero has introduced an argument quite different from Xenophon's. The latter makes Cyrus argue that our paying honours to the *Manes* of the departed shows that we feel it necessary to propitiate them, which could only be so if we believed them still able to affect us. This thoroughly Greek

notion (compare the scenes at the tomb of Agamemnon in Aeschylus and Sophocles) is watered down by Cicero into the argument that we pay honours to the departed because their former fame possesses the power of making us remember them.

16. *emori*] See on p. 40, l. 17.

17. *insipientem*] Gk. *ἄφρονα*, 'without intelligence', like dead matter.

19. *purus et integer*] *ἄκρᾱτος καὶ καθαρός*, i.e. without intermixture of gross matter or its defilement.

21. *ceterarum...discedat*] 'we can see to what each of the other elements is resolved'. Dust to dust, ashes to ashes.

22. *unde orta sunt*] Xenophon, with greater minuteness, says 'to rejoin their kindred matter' [*πρὸς τὸ ὁμόφυλον*].

23. *iam vero*] 'again', introducing a new point in the argument.

P. 46 § 81, l. 2. *divinitatem*] (*θειοτάτῃ καταφαίνεται*) 'its divine powers', by which in the next sentence he shows that he means the power of prophetic vision.

3. *ex quo...corporis vinculis relaxaverint*] An expansion of Xenophon's short *τότε γὰρ ὥς ἔοικε μάλιστα ἐλευθεροῦται*. For the 'prison of the flesh' cp. § 77.

5. *sic me colitote ut deum*] 'I would have you pay me reverence as a god'. This is a strange perversion of the words of Cyrus in Xenophon, who says to his sons, 'If this be so, see that in utter reverence (*καταιδούμενοι*) for my soul ye do what I beg of you'.

8. *memoriam nostri pie inviolateque servabitis*] as Cicero exaggerated the last sentence, so he understates the meaning of Cyrus in this one, who is impressing upon his sons that his own future existence and activity (though unseen) should be a motive for good conduct, *μή μοι ἄσεβές μηδὲν μηδὲ ἀνόσιον μῆτε ποιήσητε μῆτε βουλεύσητε*.

CHAPTER XXIII.

§ 82, l. 11. *nostra*] 'instances in our countrymen'.

16. *nisi animo...pertinere*] 'had they not had an inner conviction that posterity would be something to them'. In answer to this the disbeliever would say that the only immor-

talities to be expected was one of fame. And this is how sometimes, when it suits him, Cicero explains it, though as a philosophical speculation he usually admits the possibility of a conscious participation in this posthumous reputation. See an elaborate passage upon this point in the *pro Arch.* § 28 sq.

17. *ut de me...glorier*] 'to avail myself of the privilege of old men for a piece of self-glorification'.

P. 47 3. *nonne melius...traducere*] cp. Milton, *Lycidas*:

Were it not better done, as others use,
To sport with Amaryllis in the shade,
Or with the tangles of Neaera's hair?
Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights and live laborious days.

Cicero makes the same point, with illustrations, in the *Tusculans* (I § 33—5).

4. *contentione*] 'exertion', cp. the meaning of *contendere*, 'to exert oneself', 'to hasten'. The notion is that of putting all the limbs at full stretch.

5. *nescio quomodo*] 'somehow or another'.

6. *ita...quasi*] 'as though from a belief'. For *quasi* following and explaining *ita*, cp. § 26 *Graecas literas sic avidè arripui quasi* etc.

7. *tum denique*] 'then and not till then'.

8. *ni ita se haberet*] 'if it were not the case'.

9. *optime cuiusque...maxime*] 'the best man's soul would ever be the most eager in striving for immortality of fame'. For the use of *quisque* with superlatives, so common in Cicero, see *de Am.* 4 § 13.

§ 83, l. 11. *aequissimo animo...iniquissimo*] 'with the greatest resignation', 'with the strongest reluctance'. The *Sapiens* will confront death without fear, Cicero argues, because of his superior knowledge of the future. It might be added that a course of self-discipline, such as the *Sapiens* may be supposed to have undergone, will have taught him to submit to the inevitable.

12—13. *plus cernat*] 'has a keener intelligence', so Cicero says *plus videre*, *de Am.* § 99.

15. *patres vestros*] see above § 82.

16. *eos convenire*] 'to meet them'. For this idiomatic construction of *convenire* cf. p. 19, l. 6, and *Att.* 8, 11 *Lentulum ante puto transmissurum quam poterit conveniri*. The expectation of meeting the famous men of a past age in Hades is introduced here in imitation of the words of Socrates (*Plat. Apol.* 41) *Ὁρφεὶ συγγενέσθαι καὶ Μουσᾶν καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὁμῶν;*

18. *conscripsi*] 'have composed treatises', cf. § 1.

20. *recoxerit*] 'boiled up again', as the daughters of Pelias did their father in order to renew his youth.

22. *quasi decurso spatio ad carceres a calce revocari*] 'after having, so to speak, finished my course to be recalled from the winning-post to the barriers'. The *carceres* are the stalls or barriers behind which the chariots were posted, on these being thrown down the chariots advanced to the *calx*, from the *calx* they raced round the course, and to the *calx* they returned. In this proverbial expression the *calx* must be regarded as the place not of starting but of ending the race. Cp. *de Am.* § 101 *optandum est ut cum aequalibus possis, quibus cum tanquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire*. 'To be recalled from the *calx* to *carceres*', therefore, is to be made to begin all over again.

§ 84, l. 24. *sed habeat sane*] sc. *aliquid commodi*. But whether life has advantages or pains, at least we must admit that there is a point at which we have had enough of it.

25. *satietatem*] Seneca (*Epist. ad Lucil.* 77), quoted by Bacon, enumerates as one of the motives for desiring death 'satiety', the being bored with doing the same thing over and over again;—*cogita quamdiu eadem feceris: mori velle non tantum fortis aut miser, sed etiam fastidiosus potest*. A story is told of a Frenchman who committed suicide because he was tired of dressing and undressing every day.

26. *non lubet...fecerunt*] The miseries of life are often put forward as sources of consolation for death. See Cicero's treatment of this point at length in *Tusc.* 1, § 82—92. The despondent or pessimistic view of life has been often traced through a series of the ancient writers. 'The best thing', says the chorus in the *Oedipus at Colonus*, 'is never to have been born: the next best thing to return as soon as possible whence you came' (*Soph. O. C.* 1225): the same sentiment is expressed by Theognis (425); and Herodotus (7, 46) says

'life is miserable, and death is man's most to be desired refuge'.

27. *neque me vixisse...existimem*] 'nor do I repent having lived, for I have so lived as to feel that I was not born in vain'. As Bacon says, 'but above all, believe it, the sweetest canticle is *nunc dimittis*, when a man hath obtained worthy ends and expectations'.

48 1. *tamquam ex domo*] 'as though from a settled home', as opposed to *hospitium* 'a place of temporary entertainment', which again differs from *deversorium* 'a roadside inn', a place to turn out of one's road to put up at (*κατάλυμα*).

commorandi non habitandi] genitives defining the purpose, 'to stay in not to live in'. *Ep. fam. 6, 19 villa et amoenitas illa commorationis est non deversorii*.

§ 85, l. 5. *colluvione*] 'impurities', a metaphor from the flooding of a river. *turba* 'agitations'.

7. *ad Catonem meum*] 'to my departed son'; for the fashion of a father speaking of his son by his *cognomen* see on p. 17, l. 4.

9. *quod contra*] This seems to have been a common formula. Long quotes an inscription in Rome:

*Quod decuit natam patri praestare sepulto
Hoc contra natae praestitit ipse pater.*

12. *quem...casum fortiter ferre visus sum*] cp. *de Am.* § 9.

non quo] 'not because', often answered by *sed quia*, the latter of which may be omitted on the analogy of other sentences in apposition.

§ 86, l. 18. *quod si in hoc erro...libenter erro*] cp. on the same subject of immortality, *Tusc. 1, § 39 errare mehercule malo cum Platone quam cum istis vera sentire*.

22. *minuti philosophi*] 'insignificant philosophers'. He appears to mean the same as he does by *plebei philosophi* in *Tusc. 1, § 55*, whom he there defines as those who differ from Plato and Socrates on this point,—alluding especially to the Epicureans. He says that they are not only incapable of rising to Plato's literary style but even of understanding his argument. He brands them with the same epithet in *de Div. 1, § 62 Epicurum igitur audiemus potius?...Hunc ergo antepones*

Platoni et Socrati? Qui ut rationem non redderent auctoritate tamen hos minutos philosophos vincerent.

21—1. *sin...irrideant*] 'but if after death I am to be without sensation there is no fear of our philosophers laughing at my mistake when dead'. (Dr Reid brackets *philosophi* as a gloss; but it seems to me to be required. Cicero's point is 'there is no chance of these petty philosophers having the laugh over me. If they are right and death ends all, I shall have no sensation to feel their ridicule'.)

P. 49 2. *suo tempore*] Cp. p. 19, l. 20 *sua cuique parti aetatis tempestivitas est data*.

4. *modum*] 'a natural limit', cp. p. 19, l. 19—22 and p. 41, l. 1.

5. *tamquam fabulae*] cp. p. 4, l. 8.

VOCABULARY.

[References are to Chapter and Section in the text.]

a, ab, prep. [abl.] *by*, of the agent 5, 13 etc.; *from* 2, 4 etc.

absens, -ntis, adj. *absent*, 7, 24.

abstergo, -ĕre, -ersi, -ersum, 3 v. a. *to wipe away, to obliterate*, 1, 2.

absūm, -esse, -fui, irreg. v. n. *to be absent*, 16, 55; **proprius abesse**, *to be nearer*, 21, 77.

absurdus, -a, -um, adj. *absurd, unreasonable*, 18, 65.

ābundē, adv. *abundantly*, 14, 48.

ābundo, -are, -avi, -atum, 1 v. n. *to abound, to be well supplied*, 16, 56.

ac, 15, 51, see *atque*.

accēdo, ĕre, -essi, -essum, 3 v. n. *to go towards, to approach*, 18, 63; 19, 71; *to come near to*, 15, 51. **accedere ad**, *to be added to*, 6, 15; 11, 35.

accīdo, -ĕre, -īdi, 3 v. n. *to happen, to fall out*, 3, 7; 10, 31.

accīpio, -ĕre, -ĕpi, -eptum, 3 v. a. *to receive*, 13, 55; 15, 51; *to listen to, to learn, to be informed*, 5, 13; 12, 39, 41; 21, 78.

accommodo, -are, -avi, -atum, 1 v. a. *to make to suit, to fit*, 19, 70.

accūbīto, -ōnis, f. *a lying at table, reclining*, 13, 45.

accūso, -are, -avi, -atum, 1 v. a. *to accuse, to find fault with*, 3, 7; 5, 13.

ācerbītas, -ātis, f. *bitterness*, 18, 65.

ācīes, -ĕi, f. *eye-sight*, 23, 83.

ācīnus (or -um, n.), -i, m. *a berry, a grape*, 15, 52.

actus, -ūs, m. *an act of a play*, 2, 5; 18, 64; 19, 70.

ācūtus, -a, -um, adj. *acute, keen*, 14, 50.

ad, prep. [acc.] *to*, 13, 43; **accedere ad**, 15, 51; **pertinet ad**, 16, 56: *up to, usque ad*, 14, 50; 17, 60; *in addition to*, 11, 35; *with a view to*, 10, 31; 17, 59; 19, 86.

addisco, -ĕre, -didici, 3 v. a. *to learn in addition, to increase one's knowledge by*, 8, 26; 14, 50.

addūco, -ĕre, -uxi, -uctum, 3 v. a. *to induce*, 10, 34.

ādeptus, -a, -um, past part. pass. of depon. v. **adīpiscor** *obtained*, 2, 4.

adfēro, -rre, attūli, allātum, ir-

- reg. v. a. *to bring to*, 16, 55;
to bring in, 11, 38.
- adhībeo, -ēre, -ui, -itum, 2 v.
a. [ad. habeo] *to apply, to
make use of*, 11, 36; 14, 46;
19, 71.
- adjungo, -ēre, -nxi, -netum, 3
v. a. *to join on, to add*, 23,
86.
- adjūvo, -are, -ūvi, -ūtum, 1 v.
a. *to assist*, 1, 1.
- adminicūlum, -i, n. [ad. ma-
nus] *a support, a prop*, 15, 53.
- admīrābilis, -e, n. *admirable,
worthy of admiration*, 4, 12.
- admīrātiō, -ōnis, f. *wonder,
admiration*, 15, 52.
- admīror, -ari, -atus sum, 1 dep.
v. a. *to wonder at, to express
admiration*. 1, 3; 23, 85.
- admisceo, -ēre, -cui, -ixtum,
2 v. a. *to mix with*, 21, 78.
- admixtio, -ōnis, f. *admixture*,
22, 80.
- admōdum, adv. *considerably,
very*, 4, 10; 9, 30; 14, 46;
[ad mōdum 'up to a mea-
sure'.]
- ādōlesco, -ēre, -ēvi, adultum, 3
v. n. *to grow, to come to ma-
turity*, 15, 51.
- ādopto, -are, -avi, -atum, 1 v.
a. *to adopt as a son*, 11, 35.
- adspicio, -ēre, -exi, -ectum, 3
v. a. *to look at, to behold*, 9,
27.
- adsum, -esse, -fui, v. n. *to be
present*, 10, 33; *to appear
in court for*, 11, 38.
- ādūlescens, -ntis, m. *a young
man, between the ages of 17
and 31* [partic. of *adolesco*],
12, 39, etc.
- ādūlescentia, -ae, f. *manhood,*
youth [opposed to *senectus*],
2, 4, etc.
- ādūlescentūlus, -i, m. *a very
young man*, 4, 10; 9, 29;
with contemptuous mean-
ing, 6, 20.
- ādultērium, -i, n. *adultery*,
12, 40.
- advēnio, -ire, -vēni, -ventum,
4 v. n. *to come, to arrive*, 8,
25.
- advento, -are, -avi, -atum, 1
freq. v. n. *to be coming, to
approach*, 1, 2.
- adversor, -ari, -atus, 1 dep.
v. a. *to oppose, to resist*, 19,
71.
- aedīfīcium, -i, n. *a building*,
20, 72.
- aegrē, adv. *with difficulty,
painfully*, 20, 72.
- aegrōto, -are, -avi, -atum, 1
v. n. *to be ill*, 19, 67.
- aequālis, -e, adj. *of the same
age*, 3, 7; 14, 46; *contem-
poraneous, lasting the same
time*, 7, 23.
- aequitas, -tātis, f. *fairness,
calmness*, 1, 1.
- aequus, -a, -um, adj. *placid,
undisturbed*, 23, 85; *aequis-
simus*, 23, 83.
- aestas, -tātis, f. *summer*, 19,
70.
- aetas, -tātis, f. *age, time of
life*, 2, 4; 19, 66, etc.; *ae-
tatem agere to spend one's
life*, 17, 60; *a generation*,
10, 31.
- aeternitas, -tātis, f. *eternity,
perpetuity*, 21, 77.
- aeternus, -a, -um, adj. *ever-
lasting, immortal*, 19, 66.
- affēro, see adf.

- afficio**, -ċre, -ċci, -ectum, 3 v.
a. to affect, 15, 52; to affect unfavourably, to weaken, 14, 47.
- affligo**, -ċre, -ixi, -ictum, 3 v.
a. to depress, to bring down, 10, 32.
- afflo**, -are, -avi, -atum, 1 v. a.
to breathe out, to waft towards, 17, 59.
- affor**, -ari, -atus, 1 dep. v. a.
to address, 1, 1.
- ager**, -ri, m. a field, a farm, 7, 24; 15, 54; **agri**, 16, 56; a district, 4, 11; land, 16, 56.
- ăgċtătio**, -ōnis, f. a spending of time, 7, 23.
- ăgċto**, -are, -avi, -atum, 1 freq. v. a. to move, to keep in motion, 21, 78; **agitare mente**, to reflect upon, to ponder, 12, 41.
- agnus**, -i, m. a lamb, 16, 56.
- ăgo**, -ċre, ċgi, actum, 3 v. a.
to act, to do, 6, 15; 8, 26; 9, 27; to spend time, 2, 4; 10, 32; **aetatem a.**, 17, 60; **vitam a.**, 11, 38; **age**, come! well then! 7, 23.
- agrestis**, -e, adj. rustic, savage, 14, 47.
- agricōla**, -ae, m. a husbandman, cultivator of land, 7, 24; 15, 51.
- agricultūra**, -ae, f. agriculture, the science of cultivation of the soil, 15, 54; 17, 59.
- aio**, **ais**, **ait**, **aiunt**, defect. v. a. and n. to say, 7, 21.
- ălăcer**, -eris, -ere, adj. [al-, cp. alo] brisk, cheerful, 20, 75.
- ăllas**, adv. at other times, 15, 51.
- ăllquando**, adv. eventually, 11, 35; at length, 19, 71.
- ălliqui**, -quă, -quod, indef. pron. nominal adj. some, 3, 6; 14, 49, etc.
- ălliquis** [-quae], -quid, indef. pronoun, some one, something, 8, 26; 14, 49, etc.
- ălliquo**, adv. somewhither, 19, 66.
- ăllius**, -a, -ud, gen. **alius**, adj. other, something else, 2, 5.
- allecto**, -are, -avi, -atum, 1 v. a. to entice, to allure [frequent. of **allicio**], 16, 57.
- alter**, -ċra, -ċrum, gen. **alterius**, dat. **altċri**, adj. another, 8, 25; a second, 5, 15; 9, 27, 30.
- ambċtio**, -ōnis, f. lit. a going round canvassing for office etc., hence, ambition, 14, 49.
- ămicus**, -i, m. a friend, 10, 32.
- ămicus**, -a, -um, adj. **ămicissċmus**, friendly, 21, 77.
- ămitto**, -ċre, -ċsi, -issum, 3 v. a. to lose, 4, 11; 6, 20; 9, 27.
- amplus**, -a, -um, adj. ample, grand, honourable, **amplissċmus**, 6, 20; 19, 68.
- ampċtătio**, -ōnis, f. a cutting off, a pruning, 15, 53.
- ampċto**, -are, -avi, -atum, 1 v. a. to cut off, to prune, 15, 52.
- an**, interrog. particle, is it? 6, 15; in indirect questions, whether, 20, 74; with the latter of two alternatives, the first introduced by **utrum**, or, 10, 33.

- ango**, -ĕre, **anxi**, **anctum** or **anxum**, 3 v. a. *to give pain to, to make anxious*, 19, 66.
- ānimus**, -i, m. *the soul*, 19, 66, etc.; *mind, feeling*, 23, 83, etc.
- annus**, -i, m. *a year*, 5, 13, etc.: **anni**, *age*, 9, 28.
- antē**, (1) prep. [acc.] *before of time or place; in preference to*, 4, 10. (2) adv. *beforehand, earlier*, 14, 49; 15, 54; **ante...quam** 6, 18; 10, 33; 14, 50.
- antēcēdo**, -ĕre, -cessi, -cessum, 3 v. n. *to precede, to be superior*, 18, 64.
- antēhāc**, adv. *heretofore*, 6, 16.
- antēpōno**, -ĕre, -pōsui, -pōsitum, 3 v. a. *to place before, to prefer*.
- antīquitas**, -tātis, f. *antiquity, ancient times*, 4, 12; 11, 38.
- antīquus**, -a, -um, adj. *ancient*: **antiqui**, *the ancients, the men of past time*.
- anxius**, -a, -um, adj. *anxious*, 18, 65.
- āpex**, -īcis, m. *the highest point, the chief glory*, 17, 60.
- āpis**, -is, f. *a bee*, 15, 54.
- appāreo**, -ĕre, -ui, 2 v. n. *to appear*, 22, 80.
- appello**, -are, -avi, -atum, 1 v. a. *to call, to name*, 6, 19; 11, 36.
- appēto**, -ĕre, -īvi or -ii, -titum, 3 v. a. *to seek for, to make for*, 16, 56; 18, 63; 20, 72.
- apporto**, -are, -avi, -atum, 1 v. a. *to bring*, 8, 25.
- apprōpinquātio**, -ōnis, f. *a nearing, an approaching, the near approach*, 19, 66.
- apricātio**, -ōnis, f. *a warming in the sun*, 16, 57.
- aptus**, -a, -um, adj. [apo] **ap-tissimus**, *fitting, suitable*, 3, 9.
- āpud**, prep. [accus.] *with, among*, 6, 20; 18, 63; *at or near*, 10, 32; *at the house of*, 1, 3; *at the court of*, 13, 43; *in the writings of*, 9, 30; 10, 31; 21, 78.
- āqua**, -ae, f. *water*, 19, 71.
- arbītror**, -ari, -atus, dep. v. n. *to think*, 10, 33; 20, 75; 21, 77.
- arbor**, -ōris, f. *a tree*, 2, 5, etc.
- arbustum**, -i, n. [arbosētum], *plantation, vineyard*, 15, 54.
- arcesso**, -ĕre, -īvi, -itum, 3 v. a. *to summon*, 16, 56.
- arcus**, -ūs, m. *a bow*, 11, 37.
- ardōr**, -ōris, m. *heat*, 15, 53.
- argūmentum**, -i, n. *an argument*, 21, 78.
- ārista**, -ae, f. *the beard of an ear of corn*, 15, 51.
- arma**, -orum, n. *arms*, 3, 9.
- āro**, -are, -avi, -atum, 1 v. a. *to plough*, 16, 56.
- arrīpio**, -ĕre, -ui, -eptum, 3 v. a. *to snatch, to catch eagerly at*, 8, 26; 21, 78; 18, 62.
- ars**, -rtis, f. *art, skill*, 5, 52: **artes**, *accomplishments*, 3, 9; 9, 29; 18, 65.
- artīcūlus**, -i, m. *joint, knot in a plant*, 15, 53.
- arx**, -rcis, f. *a citadel*, 4, 11.
- ascendo**, -ĕre, -ndi, -nsum, 3 v. a. *to ascend, to mount*, 10, 34.

aspectus, -ūs, m. *sight, appearance*, 15, 53.

aspernor, -ari, -nātus, 1 dep. v. a. *to reject, to despise*, 12, 42.

assensus, -ūs, m. *assent, approbation*, 18, 62.

assentior, -īri, -sensus, 4 dep. v. n., *to assent to, to agree with*, 10, 32.

assēquor, -i, -sēcutus, 3 dep. v. a. *to come up with, to attain*, 3, 8.

assīduus, -a, -um, adj. *careful, diligent*, 16, 56.

assurgo, -ēre, -surrexi, -urrectum, 3 v. n. *to rise up before: in pass. to have the honour paid. one of men rising at one's approach*, 18, 63.

at, conj. *but, yet*, 15, 54; introducing a supposed objection=*at enim, but it is or may be said*, 7, 21; 9, 33; 11, 35; 13, 44; 14, 47; 18, 65; 19, 68; the answer is also introduced sometimes by *at*, as in 11, 35: as an exclamation, *ah but! ah well!* 9, 27, cp. 14, 49.

Atheniensis, -e, adj. *Athenian*, 12, 41.

athlēta, -ae, m. *an athlete*, 9, 27.

atque, conj. *and, and as well*, 14, 49; *and therefore*, 14, 46; *and besides, or, now!* 14, 50.

atqui, conj. *and yet, however, why!* 2, 6; 14, 50; 17, 59; 19, 66; introducing the minor of a syllogism, *now*, 22, 81.

attribuo, -ēre, -tūi, -ūtum, 3

v. a. *to attribute, to set down to*, 1, 3.

auctōritas, -tātis, f. *influence, authority*, 6, 15; 11, 37; 21, 77: *senatus auctoritas a resolution of the Senate*, 4, 11.

aucūpium, -i, n. *fowling, the sport of taking birds* [avis. capio], 16, 56.

audāciter, adv. *audaciously, boldly*, 20, 72.

audeo, -ēre, ausus sum, 2 v. n. and a. *to dare, to venture*, 21, 77.

audientia, -ae, f. *a hearing; facere a. to secure a hearing*, 9, 28.

audio, -ire, -īvi or -ii, -itum, 4 v. a. *to hear*, 4, 11; *to be told*, 21, 78; 23, 83.

aufēro [ab. fero], -erre, abstūli, ablātum, irreg. v. a. *to take away*, 12, 39; 19, 71.

augeo, -ēre, auxi, auctum, 2 v. a. *to make to increase*, 6, 17.

augesco, -ēre [augeo], 3 incept. v. n. *to begin to grow, to increase*, 14, 46; 15, 53.

augur, -ūris, m. [avis], *an augur, one of the College of Augurs*, 4, 11; 7, 22.

augūrium, -i, n. *augury, the art of making predictions from birds*, 4, 12; 11, 38.

aurum, -i, n. *gold*, 16, 55.

auspīcium, -i, n. [avis. spicio], *auspice, an omen derived from observing birds*, 4, 11.

aut, disjunct. *either, or*.

autem, conj. *but, moreover, however*, 3, 8, etc.

autumnus, -i, m. *autumn*, 19, 70.

āvarītia, -ae, f. *avarice*, 18, 65.
āvārus, -a, -um, adj. *greedy, avaricious*, 18, 64.
āvello, -ēre, -velli or -vulsi, -vulsum, 3 v. a. *to pull or tear off*, 19, 71.
āveo, -ēre, 2 v. a. *to wish eagerly, to desire*, 23, 83.
āvidē, adv. *eagerly, greedily*, 20, 72.
āviditas, -tātis, f. *a longing for, an eager desire*, 14, 46.
āvis, -is, f. *a bird*, 15, 51.
āvitus, -a, -um, adj. *belonging to a grandfather, ancestral*, 10, 34.
āvōco, -are, -avi, -atum, 1 v. a. *to call away, to call off from*, 5, 15.
āvus, -i, m. *a grandfather*, 6, 19.
bāca, -ae, f. *a berry*, 2, 5.
beātē, adv. *happily*, 2, 4.
beātus, -a, -um, adj. *happy, prosperous*, 9, 29; *beatior*, 16, 56.
bello, -are, -avi, -atum, 1 v. n. *to wage war*, 2, 5.
bellum, -i, n. *war*, 14, 46, etc.
bēnē, adv. *well*, 3, 9; 13, 45; 14, 47, etc.
blandītia, -arum, f. *charms, soothing influence*, 13, 44.
bona, *property*, 7, 22; 19, 71.
bōnum, -ī, n. *a good thing, a blessing*, 10, 33; 19, 71, etc.
bonus, -a, -um, adj. *good, virtuous*: *mellior, optimus*.
bōs, *bōvis*, m. *an ox*, 10, 33.
brēvis, -e, adj. *short*: *brevi* adv. *shortly, soon*, 10, 31; *in few words*, 16, 57.
cādūcus, -a, -um, adj. *perish-*

able, 2, 5; *liable to fall*, 15, 52.
caecus, -a, -um, adj. *blind*, 6, 6; 11, 37.
caelestis, -e, adj. *of heaven, heavenly*, 21, 77: *caelestia*, *the heavenly bodies*, ib.
caelum, -i, n. *heaven, the sky*, 14, 49.
cālesco, -ēre, 3 incept. v. n. *to grow warm*, 16, 57.
cālor, -ōris, m. *warmth, heat*, 15, 53.
calx, -cis, f. *chalk or lime*: used for the *alba linea* across a race-course, from which the chariots started and to which they returned, 23, 83.
cānus, -a, -um, adj. *white*: *cani*, *white hair*, 18, 62.
cāpio, -ēre, cēpi, *captum*, 3 v. a. *to take, to receive*, 15, 54; 18, 62; *to catch, to take in*, 13, 44.
cāpitālis, -e, adj. *fatal, mortal*, 12, 39: *res capitalis*, *a capital offence*, 12, 42.
cāpūt, -ītis, n. *a head*, 10, 34; *top of vines*, 15, 53.
carcēr, -ēris, m. *a barrier or stall*, behind which the racing chariots were stationed before advancing to the *calx*, 23, 83.
cāreo, -ēre, -ui, 2 v. n. *to be without, to lack*, 3, 7, etc.
carmēn, -īnis, n. *a poem*, 6, 16; 7, 22; *an inscription*, 17, 61.
cārus, -a, -um, adj. *dear*, 11, 37; 20, 73: *carissimus*, 22, 79.
cāsēus, -i, m. *cheese*, 16, 56.

- cāsus**, -ūs, m. *a chance, an accident*, 19, 67; *a misfortune*, 23, 85.
- Caudīnus**, -a, -um, adj. of *Caudium*, *Caudine*, 12, 41.
- causa**, -ae, f. *a cause, a reason*, 5, 15; *a law-suit*, 11, 38.
- cāvēa**, -ae, f. *the auditorium of a theatre*, 14, 48.
- cēdo**, -ēre, -ssi, -ssum, 3 v. n. *to give place, to depart*, 19, 69.
- cēdo**, *cette*, old imperative form [probably from particle *ce-* and *do*], *here! pray tell me!* 6, 20.
- cēlērītas**, -tātis, f. *swiftness*, 21, 78.
- cella**, -ae, f. *a chamber, closet*: *c. vinaria*, *cellar*, 16, 56.
- cēna**, -ae, f. *dinner, supper*, the principal meal of the Romans which took place some time between noon and three P.M., 13, 44.
- censeo**, -ēre, -ui, 2 v. a. *to think, to hold as an opinion*, 20, 74; 23, 82.
- censōr**, -ōris, m. *a Censor*, a Roman magistrate, 6, 16; 12, 42.
- centēsīmus**, -a, -um, ordin. num. adj., *hundredth*, 17, 60.
- centum**, indecl. num. adj. *a hundred*, 5, 13.
- centūrio**, -ōnis, m. *a centurion*, an officer in a legion next in rank to the tribuns, 10, 33.
- cerno**, -ēre, *crēvi*, *crētum*, 3 v. a. *to perceive, to see*, 21, 77; 23, 82.
- certē**, adv. *at least*, 1, 2; 8, 26; *certainly*, 4, 11; 14, 50; 20, 74.
- certō**, adv. *certainly, for certain*, 1, 2.
- certus**, -a, -um, adj. *fixed, certain*, 18, 63; 19, 68; 20, 72.
- cesso**, -are, -avi, -atum, 1 v. n. *to be idle, to do nothing*, 5, 13; 6, 18.
- cēterus**, -a, -um, adj. *the other, the rest* [rare in sing.], 1, 3, etc.
- cībus**, -i, m. *food*, 11, 36.
- cīto**, *cītius*, adv. *quickly*, 2, 4; 6, 20.
- cīvīlis**, -e, adj. *of a city or citizen, civil*, 11, 38.
- cīvis**, -is, m. *a citizen*, 4, 12; 18, 63.
- cīvītas**, -tātis, f. *a state*, 18, 63.
- clandestīnus**, -a, -um, *secret, clandestine*, 12, 39.
- clāreo**, -ēre, -ui, 2 v. n. *to be bright, to be famous*, 4, 10.
- clārus**, -a, -um, adj. *illustrious*, 3, 8; 4, 12; 7, 22.
- classis**, -is, f. *a fleet*, 13, 44.
- clāva**, -ae, f. *a bat, a club*, 16, 57.
- clāvīcūla**, -æ, f. *tendrils*, 15, 52.
- clāvus**, -i, m. *a tiller, a helm*, 6, 17.
- cliens**, -ntis, m. *a client*, 10, 32.
- clientēla**, -ae, f. *a band or number of clients*, 11, 37.
- cōācesco**, -ēre, 3 incept. v. n. *to begin to turn sour*, 18, 65.
- cōagmento**, -are, -avi, -atum,

- 1 v. a. *to weld or cement together*, 20, 72.
- coepe**i, -isse, defect. v. a. and n. *to begin*, 14, 49.
- cōerceo**, -ēre, -cui, -cītum, 2 v. a. *to compel*, 15, 52.
- coetus**, -ūs, m. *a company, an assembly*, 13, 45; 23, 85.
- cōgitatio**, -ōnis, f. *thinking, thought*, 12, 41.
- cōgīto**, -are, -avi, -atum, 1 v. a. and n. *to think of*, 6, 18; *to reflect upon, to ruminate*, 11, 38.
- cognōmēn**, -īnis, n. *a surname, a title of honour*, 1, 1; 2, 5.
- cognosco**, -ēre, -nōvi, -nītum, 3 v. a. *to know, to be acquainted with*, 3, 7; 4, 12; *to learn, to be assured*, 6, 18.
- cōgo**, -ēre, cōēgi, cōactum, 3 v. a. *to force, to compel*, 2, 4; 7, 23.
- collēga**, -ae, m. *a colleague in an office*, 18, 64.
- collēgium**, -i, n. *a number of colleagues combined in an office, as the College of Augurs etc.*, 18, 64.
- colligo**, -ēre, -ēgi, -ectum, 3 v. a. *to collect*, 11, 38.
- collōquium**, -i, n. *parley, conference*, 12, 39.
- collūviō**, -ōnis, f. *foul medley, offscouring*, 23, 85.
- cōlo**, -ēre, -ui, cultum, 3 v. a. *to cultivate*, 17, 59: *to pay respect or court to*, 3, 7; 8, 26; 23, 83: *to worship*, 22, 81.
- Cōlōnēus**, -a, -um, adj. *of Colonus, a deme in Attica*, 7, 22.
- cōmīcus**, -a, -um, adj. *belonging to or represented in a comedy, comic*, 11, 36.
- cōmīnus**, adv. *at close quarters* [cōm. manus], 6, 19.
- cōmītas**, -tātis, f. *courtesy, politeness*, 4, 10; 18, 65.
- cōmītātus**, -ūs, m. *society*, 9, 29.
- commēmōro**, -are, -avi, -atum, 1 v. a. *to recall, to call to mind*, 11, 38; *to commemorate, to mention*, 14, 15; 15, 52.
- commercium**, -i, n. *intercourse* [properly 'mutual trading'], *connection*, 12, 42.
- commōdum**, -i, n. *convenience, advantage*, 23, 84.
- commōror**, -ari, -ātus, 1 dep. v. n. *to stay temporarily, to be on a visit*, 23, 84.
- commōveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to move thoroughly, to affect*, 1, 1.
- commūnis**, -e, adj. *common, shared with, followed by cum* 1, 2; 19, 67: *ordinary*, 18, 63: *condescending, polite*, 17, 59: *universal, shared in by all*, 11, 35; 19, 68.
- commūnītēr**, adv. *in common, mutually*, 1, 2.
- compāges**, -is, f. *a fastening, a structure*, 21, 77.
- compāro**, -are, -avi, -atum, 1 v. a. *to compare*, 5, 14; 14, 50; 18, 64.
- compenso**, -are, -avi, -atum, 1 v. a. *to compensate, to make good*, 11, 35.
- complector**, -i, -xus, 3 dep. v. a. *to embrace*, 15, 52.
- complēo**, -ēre, -ēvi, -ētum, 2 v. a. *to fill*, 5, 13; 14, 46.

compōtātiō, -ōnis, f. *a drinking together*, 13, 45.

compressus, -ūs, m. *close pressure*, 15, 51.

comptus, -a, -um, adj. [partic. of cōmo], *elegant*, 9, 28.

concēdo, -ēre, -cessi, -cessum, 3 v. a. *to allow, to grant as a privilege*, 9, 30.

concēnātiō, -ōnis, f. *a dining or supping together*, 13, 55.

concīllium, -ī, n. *council, assembly*, 23, 85.

condio, -ire, -ivi or -ii, -itum, 4 v. a. *to flavour, to season*, 4, 10.

conditio, -ōnis, f. *terms, position*, 19, 68.

conditus, -a, -um, **conditior**, part. adj. [condio], *seasoned, well-flavoured*, 16, 56.

condo, -ēre, -didi, -ditum, 3 v. a. *to store up*, 7, 24.

confectio, -ōnis, f. *a making, a composition*, 1, 2.

confēro, -erre, -tūli, -lātum, irreg. v. a. *to bestow upon*, 5, 14.

conficio, -ēre, -fēci, -fectum, 3 v. a. *to complete, to prepare thoroughly*, 18, 38.

conglūtīnātiō, -ōnis, f. *a glueing together, a compacting*, 20, 72.

conglūtīno, -are, -avi, -atum, v. a. *to glue together, to unite securely*, 20, 72.

congrēgor, -ari, -ātus, 1 dep. v. n. *to associate together, to foregather*, 3, 7.

conjungo, -ēre, -nxi, -netum, 3 v. a. *to join together*, 12, 42; 17, 59.

cōnor, -ari, -ātus, 1 dep. v. a.

and n. *to try, to attempt*, 23, 82.

consaeptio, -ire, -ivi or -ii, -eptum, 4 v. a. *to enclose with a fence*, 17, 59.

conscientia, -ae, f. *consciousness, inward feeling*, 3, 9.

conscribo, -ēre, -psi, -ptum, 3 v. a. *to compare, to write*, 1, 1; 23, 83.

consēnesco, -ēre, -sēnui, 3 incept. v. n. *to grow old, to begin to decay*, 1, 29.

consentiō, -ire, -nsi, -nsum, 4 v. n. *to agree*, 17, 61.

consēquor, -i, -sēcūtus sum, 3 dep. v. n. *to follow*, 6, 19: v. a. *to obtain*, 12, 41; 19, 68.

consēro, -ēre, -sēvi, -situm, 3 v. a. *to sow or plant with*, 17, 59.

conservo, -are, -avi, -atum, 1 v. a. *to preserve*, 10, 34; 20, 75.

consessus, -ūs, m. *assemblage, a company or audience seated together*, 18, 63.

consido, -ēre, -sēdi, -sessum, 3 v. n. *to be seated, to take one's seat*, 18, 63.

consīllium, -ī, n. *a counsel, plan, prudence*, 4, 11; 6, 15.

consitiō, -ōnis, f. *a planting in groups*, 15, 54.

consōlātiō, -ōnis, f. *consolation*, 1, 1; 2, 4.

consōlor, -ari, -ātus, 1 dep. v. a. *to console*, 23, 85.

constans, -ntis, adj. *constant, settled*, 10, 33; 20, 76.

constat, impers. v. *it is certain, it is well known*, 1, 3.

constitūo, -ēre, -ui, -ūtum, 3 v. a. *to set up, to settle*, 13,

- 45: *constitūta, engagements*, 7, 21.
- constrūo**, -ēre, -struxi, -structum, 3 v. a. *to construct, to build*, 20, 72.
- consuesco**, -ēre, -suēvi, -suētum, 3 v. n. *to be accustomed*, 1, 3.
- consūl**, -ūlis, m. *a Consul, a Roman magistrate*, 4, 10.
- consūlāris**, -is, m. *one who has been Consul, an ex-Consul, a Consular*, 3, 7; 4, 12.
- consūlātus**, -ūs, m. *a Consulship*, 6, 16.
- consūlo**, -ēre, -ui, -ultum, 3 v. a. *to consult*, 18, 63.
- consūmo**, -ēre, -umpsi, -umptum, 3 v. a. *to use up, to spend*, 16, 55; 19, 71.
- consurgo**, -ēre, -surrexi, -urrectum, 3 v. n. *to rise together*, 18, 63.
- contemno**, -ēre, -mpsi, -mptum, 3 v. a. *to despise*, 4, 12; 13, 43; 18, 65.
- contemplor**, -ari, -ātus, 1 dep. v. a. *to contemplate, to look at*, 5, 15; 16, 55; 21, 77.
- contemptus**, -a, -um, partic. *contemptior, more despicable*, 9, 27.
- contentio**, -ōnis, f. *rivalry*, 14, 49; *earnest striving*, 23, 82.
- contentus**, -a, -um, adj. *content*, 19, 69.
- continentia**, -ae, f. *self-control, moderation*, 15, 55.
- contineo**, -ēre, -ui, -ntum, 2 v. a. *to contain, to include*, 21, 78.
- contingo**, -ēre, -īgi, -tactum, 3 v. n. *to happen, to befall*, 3, 8; 19, 70.
- contra**, prep. [acc.] *opposite to, against*, 4, 11; *adv. on the other hand*, 23, 85.
- contrārius**, -a, -um, adj. *contrary, opposite*, 21, 77.
- convēnio**, -ire, -vēni, -ventum, 4 v. a. *to meet someone*, 10, 32; 23, 83.
- convivium**, -i, n. *a banquet, a party*, 12, 42; 13, 44; 13, 45; 14, 46.
- cōpia**, -ae, f. *abundance*; 16, 56; 19, 71: *copiae, large means*, 3, 8.
- cōpiōsē**, adv. *largely, copiously*, 17, 59.
- cōquo**, -ēre, coxi, coctum, 3 v. a. *to burn, to torture*, 1, 1. *coctus, ripe*, 19, 71.
- corpus**, -ōris, n. *a body*, 5, 15, etc.
- corruo**, -ēre, -ūi, 3 v. n. *to fall altogether, to fail*, 18, 64.
- cōtīdīē** [quot. dies], adv. *every day, daily*, 8, 26.
- crēber**, -bra, -brum, adj. *frequent, numerous*, 13, 44 [others take it **crebro** adv. 'frequently'].
- crēdo**, -ēre, -dīdi, -dītum, 3 v. n. *to believe*, 21, 77.
- crēdūlus**, -a, -um, adj. *easily persuaded, credulous*, 11, 36.
- crēmo**, -are, -avi, -atum, 1 v. a. *to burn*, 23, 15.
- creo**, -are, -avi, -atum, 1 v. a. *to create, to appoint to an office*, 6, 19.
- cresco**, -ēre, crēvi, crētum, 3 incept. v. n. *to grow*, 14, 50.
- crīmēn**, -īnis, n. *accusation, charge against*, 19, 67.

Crōtōniātes, -ae, m. *an inhabitant of Crotona*, 9, 27.

crūdēlis, -e, adj. *cruel*, *crūdēlissimus*, 20, 75.

crūdītas, -tātis, f. *indigestion*, 13, 44.

crūdus, -a, -um, adj. *raw*, *unripe*, 19, 71.

culmus, -i, m. *a stalk*, 15, 51.

culpa, -ae, f. *fault*, 3, 7.

cultio, -ōnis, f. *the practice of cultivation*, 16, 56.

cultūra, -ae, f. *cultivation*, 15, 53; 16, 56.

cum, (1) prep. [abl.], *with*, *together with*; 3, 7, etc.; placed after its case with personal pronouns as *tecum* 1, 2, etc.

(2) conjunct. *when*, *whereas*, *although*, 1, 2, etc.: **cum...tum**, *both...and*, 2, 4, etc.: **nunc cum maxime**, *at this very time*, 11, 38: with indic., *when*, *at the time when*, purely temporal, 5, 14; 10, 32; 22, 79.

cūnae, -arum, f. *a cradle*, 23, 83.

cunctor, -ari, -atus sum, 1 dep. v. n. *to delay*, 4, 10.

cūpidē, adv. *greedily*, *eagerly*, 4, 12.

cūpiditās, -tātis, f. *greed*, *greedy desire*, 14, 49.

cūpidus, -a, -um, adj. *eager*, *desirous of*, 14, 47.

cūpio, -īre, -īvi or -īi, -ītum, 4 v. a. *to desire*, 8, 26.

cūr, adv. *why?* 5, 14, etc.

cūra, -ae, f. *care*, *anxiety*, *carefulness*, 1, 1, etc.

cūria, -ae, f. *the Senate-house*, 10, 32.

cūro, -are, -avi, -atum, 1 v. a. *to treat*, *to cure*, 19, 67; *to care for*, 7, 21.

curricūlum, -i, n. *a race course*, *an exercise ground*, 9, 27; 11, 38.

curso, -are, -avi, -atum, 1 freq. v. n. *to run backwards and forwards*, *to keep moving quickly*, 6, 17.

cursus, -ūs, m. *a course*, *a fixed period*, 10, 33; 17, 60: *a running*, *a gallop*, 20, 75.

damno, -are, -avi, -atum, 1 v. a. *to condemn*; *capitis damnatus*, *condemned to death*, 12, 42.

de, prep. [abl.], *concerning*, 10, 31; 13, 43, etc.

dēbēo, -ēre, -ui, -ītum, 2 v. a. *I owe*, *I ought*, 7, 21; 10, 33.

dēcēdo, -ēre, -cessi, -cessum, 3 v. n. *to depart from*, *to quit*, 20, 72; *to make way for*, and in pass. *to have way made for one*, 18, 63.

dēcem, indecl. num. adj. *ten*, 10, 31.

dēcēt, -ēre, -cuit, 2 impers. v. a. and n. *to be becoming to*; *it is right*, 9, 27.

dēclāro, -are, -avi, -atum, 1 v. a. *to declare*, *to make manifest*, 22, 81.

dēcōrus, -a, -um, adj. *becoming*, 9, 27.

dēcurreo, -ēre, -cūcurri, -cursum, 3 v. a. *to run through*, *to complete*, 23, 83.

dēdēcūs, -ōris, n. *disgrace*, 12, 42.

dēdūco, -ēre, -duxi, -ductum,

- 3 v. a. to conduct, to bring, 19, 26; to escort as a mark of respect, 18, 63.
- dēfātīgātio, -ōnis, f. a tiring out, weariness, 23, 86.
- dēfectio, -ōnis, f. a failing, 9, 29: defectio solis, a solar eclipse, 14, 49.
- dēfendo, -ēre, -ndi, -nsum, 3 v. a. to defend, 11, 38; 6, 15; to plead in defence, 11, 38; to ward off, 15, 53.
- dēficiō, -ēre, -fēci, -fectum, 3 v. n. to fail, to fall away, 9, 29.
- dēgo, -ēre, 3 v. a. to pass, to spend, 1, 2.
- deindē, adv. then, in the next place, 2, 4.
- dēlectātio, -ōnis, f. delight, pleasurable, 14, 46; 15, 41; 16, 56.
- dēlecto, -are, -avi, -atum, 1 v. a. to please, to delight, 5, 14; 8, 26.
- dēlībo, -are, -avi, -atum, 1 v. a. to take a little from, to skim, to sip, 21, 78.
- dēlīrātio, -ōnis, f. dotage, imbecillity, 11, 36.
- dēmēns, -ntis, adj. distraught, out of one's mind, 6, 16.
- dēmergo, -ēre, -rsi, -rsum, 3 v. a. to cause to sink, to drown, 21, 77.
- dēmēto, -ēre, -messui, -messum, 3 v. a. to reap, 19, 70.
- dēmonstro, -are, -avi, -atum, 1 v. a. to point out, 21, 78.
- dēnīquē, adv. in fine, in fact, 10, 33; with tum, 23, 82.
- dēnuntio, -are, -avi, -atum, 1 v. a. to denounce, to declare, 6, 18.
- dēplōro, -are, -avi, -atum, 1 v. a. to deplore, 3, 7; 13, 84.
- dēporto, -are, -avi, -atum, 1 v. a. to bring home, to import, 1, 1.
- dēprīmo, -ēre, -essi, -essum, 3 v. a. to depress, to bring down, 21, 77.
- dēpugno, -are, -avi, -atum, 1 v. n. to be actively engaged in a battle, 10, 32.
- dēpūto, -are, -avi, -atum, 1 v. n. to make up one's mind, to be of opinion, 8, 25.
- descendo, -ēre, -ndi, -nsum, 3 v. n. to descend, to dismount, 10, 34.
- describo, -ēre, -ipsi, -iptum, 3 v. a. to draw, to describe, as a mathematical figure, 14, 49: to write out, to compose, 2, 5.
- dēsēro, -ēre, -rui, -ertum, 3 v. a. to desert, 3, 9; 20, 72; 23, 85.
- dēsīdērātīō, -ōnis, f. a feeling regret, a feeling the loss of, 14, 47.
- dēsīdērīum, -i, n. regret, a missing, 10, 33; 15, 54.
- dēsīdēro, -are, -avi, -atum, 1 v. a. to miss, to regret, 9, 27; 14, 47.
- dēsīno, -ēre, -sii, 3 v. n. to cease, 6, 18.
- dēsīplēns, -ntis, adj. out of one's mind, foolish, 7, 22.
- despicio, -ēre, -exi, -ectum, 3 v. a. to despise, 3, 7.
- destruo, -ēre, -uxi, -uctum, 3 v. a. to destroy, 20, 72.
- dēsūdo, -are, -avi, -atum, 1 v.

- n. *to keep at work, to work hard*, 11, 38.
- dētestābilis**, -e, adj. *execrable, abominable*, 12, 41.
- dēversōrium**, -i, n. *a place for halting, an inn*, 23, 84.
- dēvinco**, -ēre, -vīci, -victum, 3 v. a. *to conquer entirely*, 13, 44.
- dēvōveo**, -ēre, -vōvi, -vōtum, 2 v. a. *to devote, to vow to death*, 13, 43.
- dīco**, -ēre, -xi, -ctum, 3 v. a. and n. *to speak, to say*, 14, 50 etc.
- dictātor**, -ōris, m. *a Dictator, an extraordinary magistrate at Rome*, 16, 56.
- dies**, -ēi, m. and f. *a day*, 19, 69: *in dies, every day, day by day*, 13, 45; 14, 50.
- differo**, -erre, distūli, dilātum, irreg. v. a. *to postpone, to put off*, 1, 1.
- difficilis**, -e, adj. *difficult*, 2, 4; 21, 78; *ill-tempered*, 3, 7; 18, 65.
- diffindo**, -ēre, -fīdi, -fissum, 3 v. a. *to split open*, 15, 51.
- dignē**, adv. *in a worthy manner, worthily*, 1, 2.
- dignitās**, -tātis, f. *rank, estimation*, 2, 8.
- dignus**, -a, -um, adj. *worthy*, 1, 2; 5, 14.
- digressus**, -ūs, m. *separation, parting*, 23, 85.
- diligentia**, -ae, f. *diligence, earnestness*, 11, 35; 17, 59 etc.
- dīligo**, -ēre, -exi, -ectum, 3 v. a. *to love*, 4, 10; 8, 26; 23, 83.
- dīmētlor**, -īri, -mensus, 4 dep. v. a. (part. pass. *dimensus*, 17, 59), *to calculate the measurement of, to lay out*, 14, 49; 17, 59.
- dīrigo**, -ēre, -exi, -ectum, 3 v. a. *to arrange in a straight line*, 17, 59.
- discēdo**, -ēre, -essi, -essum, 3 v. n. *to go away from, to depart*, 22, 79.
- discessus**, -ūs, m. *departure, separation*, 23, 85.
- disciplīna**, -ae, f. *discipline, rule of conduct*, 11, 37; 16, 55.
- disco**, -ēre, dīdici, 3 v. a. *to learn*, 4, 12 etc.
- discrībo**, -ēre, -psi, -ptum, 3 v. a. *to lay out, to arrange on a plan*, 17, 59.
- discriptiō**, -ōnis, f. *a laying out, an arrangement on a plan*, 17, 59.
- dīsertus**, -a, -um, adj. [*dissēro*], *eloquent*, 9, 28.
- dispār**, -āris, adj. *dissimilar, unequal*, 21, 78.
- dispūtātiō**, -ōnis, f. *discussion*, 20, 74; 21, 77.
- dispūto**, -are, -avi, -atum, 1 v. n. *to discuss, to conduct an argument*, 1, 3.
- dissēro**, -ēre, -ui, -ertum, 3 v. a. *to argue, to state in discussion*, 24, 78.
- dissimilis**, -e, adj. *unlike*, 21, 78.
- dissolūtus**, -a, -um, adj. *lax, careless*, 11, 36.
- dissolvo**, -ēre, -vi, -sōlūtum, 3 v. a. *to dissolve, to break up*, 20, 72; 22, 82.
- dīū**, adv. *for a long time, diu multumque*, 3, 9: *diūtius*, 22, 80.

- dīurnus**, -a, -um, adj. *by day, in the day time*, 23, 82.
- dīŭrnis**, -tātis, f. *long duration, length of time*, 11, 38.
- dīŭrnis**, -a, -um, adj. *lasting long, long continued*, 8, 26; 19, 69.
- dīvello**, -ēre, -velli, -vulsum, 3 v. a. *to tear asunder, to pull to pieces*, 20, 72.
- dīvido**, -ēre, -īsi, -īsum, 3 v. a. *to divide*, 4, 11; 21, 78.
- dīvinē**, adv. *divinely*, 13, 44.
- dīvinitas**, -tātis, f. *divinity, divine origin*, 22, 81.
- dīvīno**, -are, -avi, -atum, 1 v. a. and n. *to divine, to forebode*, 4, 12.
- dīvīnus**, -a, -um, adj. *godlike, divine*, 7, 24; *from God*, 12, 40.
- do**, dāre, dēdi, dātum, 1 v. a. *to give, to grant*, 13, 43, 44; 19, 69.
- dōceo**, -ēre, -ŭi, -ctum, 2 v. a. *to teach*, 9, 29: *docere fabulam*, *to exhibit a tragedy*, 14, 50.
- doctrīna**, -ae, f. *learning*, 11, 35; 14, 49.
- doctus**, -a, -um, adj. *doctior, learned*, 15, 54 etc.
- dōleo**, -ēre, -ŭi, -ŭtum, 2 v. n. *to grieve*, 19, 70.
- dōlōr**, -ōris, m. *grief, pain*.
- dōmesticus**, -a, -um, adj. *belonging to home, internal*, 4, 12.
- dōmī**, local case of domus, *at home*, 4, 12; 23, 82.
- dōmicillium**, -i, n. *dwelling, abode*, 18, 63; 21, 77.
- dōmīnor**, -ari, -atus, 1 dep. v. n. *to be master, to exercise authority*, 11, 38; 12, 41.
- dōmīnus**, -i, m. *a master of a family or of slaves*, 16, 56.
- dōmus**, -ūs, or -i, f. *a house; an establishment*, 11, 37.
- dōnum**, -i, n. *a gift*, 4, 10; 17, 59.
- dormio**, -ire, -ivi, -itum, 4 v. n. *to sleep*, 22, 81.
- dūbīto**, -are, -avi, -atum, 1 v. n. *to doubt*, 7, 24: *d. quin*, 10, 31.
- dūbīus**, -a, -um, adj. *doubtful*, 12, 41.
- dūco**, -ēre, duxi, ductum, 3 v. a. *to lead, to guide*, 8, 26.
- dulcesco**, -ēre, 3 incept. v. n. *to grow sweet*, 15, 53.
- dulcis**, -e, adj. *sweet, pleasant; dulcior*, 18, 65.
- dum**, conj. *whilst, as long as*, 23, 86.
- duo**, duae, duo, num. adj. *two*, 5, 14.
- dūrītās**, -tātis, f. *hardness, harshness*, 18, 65.
- dux**, dūcis, m. and f. *a leader, a guide*, 2, 5; 10, 31.
- e**, **ex**, prep. [abl.], *out of, from*, 20, 72; *after*, 19, 71.
- ecquis**, -quid, interrog. pron. *who? what? is there any who?* 1, 1.
- ēdēpol**, indecl. expletive, *by Pollux! in faith!* 8, 25.
- effēro**, -rre, extūli, ēlātum, irreg. v. a. *to raise, to elate; effēror*, *I am enraptured*, 23, 83.
- effētus**, -a, -um, adj. *worn out, effete*, 9, 29.
- effīcio**, -ēre, -fēcī, -fectum, 3 v. a. *to make, to render*, 1,

- 2; 9, 29; 16, 56: *to cause, efficit ut*, 12, 42; 15, 52.
- effluo**, -ĕre, -uxi, 3 v. n. *to flow away, to elapse*, 2, 4; 19, 69.
- effrēnātē**, adv. *in an unbridled manner, intemperately*, 12, 39.
- effugio**, -ĕre, -fūgi, 3 v. n. *to escape, to avoid*, 11, 35.
- ēgeo**, -ĕre, -ui, 2 v. n. *to be in need of*, 10, 31.
- ēgō**, mei, pers. pron. I, 4, 10 etc.
- ejicio**, -ĕre, -jēci, -jectum, 3 v. a. *to eject*, 12, 42.
- elābor**, -i, -psus, 3 dep. v. n. *to glide out, to escape*, 12, 42.
- elābōro**, -are, -avi, -atum, 1 v. n. *to work earnestly*, 7, 24; 8, 26; 11, 38.
- ēlēganter**, adv. *tastefully, elegantly*, 5, 13.
- ēlēphantus**, -i, m. *an elephant*, 9, 27.
- ēllicio**, -ĕre, -lēui and -exi, -lēctum, 3 v. a. *to draw forth*, 15, 51.
- ēlōgium**, -i, n. *an epigram*, 20, 73; *an inscription*, 17, 61.
- ēmancīpo**, -are, -avi, -atum, 1 v. a. *to transfer from one authority to another*, 11, 38.
- ēmēreo**, -ĕre, -ui, -ītum, 2 v. a. *to earn fully; emerere stipendia, to serve one's full time, and so, to be discharged*, 14, 49.
- ēmīnus**, adv. *at a distance* (opp. to *cominus*), 6, 19.
- ēmōrior**, -i, -mortuus, 3 dep. v. n. *to die off, to die*, 19, 71; 22, 80.
- ēnervo**, -are, -avi, -atum, 1 v. a. *to deprive of bodily strength, to enervate*, 10, 32.
- ēnim**, conj. *for*, 4, 10: *introducing examples of a general statement*, 19, 70.
- ēnūmēro**, -are, -avi, -atum, 1 v. a. *to enumerate, to give a list of*, 23, 32.
- ē3** [is], *on that account*, 19, 68: *eo...quo*, 21, 77.
- ēpūlae**, -ārum, f. *a banquet*, 13, 44; 14, 50.
- ēpūlāris**, -e, adj. *belonging to a banquet*, 13, 55.
- ēpūlor**, -ari, -atus, 1 dep. v. n. *to feast*, 13, 55.
- ēquidē**, adv. *certainly, at all events*, 7, 21; 8, 26; 9, 27. [*e* interj. and *quidē*. cp. *ēnim*]
- ēquus**, -i, m. *a horse*, 5, 14; 10, 34.
- ergā**, prep. [acc.], *towards*, 17, 59.
- ergo**, conj. *therefore*, 6, 15.
- ērigo**, -ĕre, -exi, -ectum, 3 v. a. *to raise, to erect*, 15, 51, 52; 20, 75; 23, 82.
- errāticus**, -a, -um, adj. *straggling, straying*, 15, 52.
- erro**, -are, -avi, -atum, 1 v. n. *to wander, to be mistaken, to err*, 23, 86.
- errōr**, -ōris, m. *an error, a mistake*, 23, 86.
- ērūdītē**, -ius, *learnedly*, 1, 3.
- esca**, -ae, f. *bait*, 13, 44.
- et**, conj. *and, even; et...et, que...et, both...and*.
- ētēnim**, conj. *for indeed*, 10, 31.
- ētiam**, adv. *even, also; non solum...sed etiam*, 1, 2, etc.

etsi, conj. *although*, 1, 2.

ēvādo, -ēre, -āsi, -āsum, 3 v.

n. *to go out of, to escape from*, 22, 80.

ēvēnio, -ire, -vēni, -ventum,

4 v. n. *to happen*, 20, 76.

ēversio, -ōnis, f. *an overthrow*,

ruin, 12, 40.

ex, see e.

exāmēn, -īnis, n. *a swarm*, 15, 54.

excēdo, -ēre, -ssi, -ssum, 3 v.

n. *to depart*, 23, 82.

excellens, -ntis, adj. *excellent*, *superior*, 2, 4.

excido, -ēre, -cīdi, -cīsum, 3 v.

a. *to cut down, to destroy utterly*, 6, 18.

excipio, -ēre, -ēpi, -eptum, 3

v. a. *to receive*, 15, 51; *to keep up*, 6, 19.

excito, -are, -avi, -atum, 1 v.

a. *to excite, to call into being*, 12, 49.

excursio, -ōnis, f. *military*

expedition, active service, 6, 19.

excūsatio, -ōnis, f. *excuse*,

defence, 18, 65.

exemplum, -i, n. *an example*,

precedent, 8, 26; 13, 44.

exerceo, -ēre, -ui, -itum, 2 v.

a. *to keep at work, to exercise*, 7, 21; 11, 38; 14, 50.

exercitatio, -ōnis, f. *practice*,

exercise, 3, 9; 10, 34; 11, 36.

exhaurio, -ire, -ausi, -austum,

4 v. a. *to draw out*, 6, 17.

exīgūus, -a, -um, adj. *small*,

short, 20, 74.

existimo, -are, -avi, -atum, 1

v. a. *to think*, 23, 84.

exōro, -are, -avi, -atum, 1 v.

a. *to beseech, to demand as a favour*, 12, 42.

expērior, -iri, -ertus, 4 dep.

v. a. *to have experience of*, 23, 86.

expleo, -ēre, -ēvi, -ētum, 2 v. a.

to fill up, to satisfy, 8, 26; 14, 47.

explīco, -are, -ui, -itum, 1

v. a. *to unfold, to explain*, 1, 3.

explōro, -are, -avi, -atum, 1 v.

a. *to investigate: exploratus, certain, assured*, 19, 67.

expugnatio, -ōnis, f. *a taking*

by storm, 5, 13.

exsequor, -i, -sēcūtus, 3 dep.

v. a. *to follow up, to obtain*, 9, 28; *to keep up*, 20, 72.

exsisto, -ēre, -stīti, -stītum, 3

v. n. *to come into existence, to grow*, 15, 53.

exspecto, -are, -avi, -atum,

1 v. a. *to expect, to wait for*, 19, 68.

exsto, -are, -stīti, 1 v. n. *to be*

extant, to survive, 6, 16.

extruo, -ēre, -uxi, -uctum,

3 v. a. *to build up, to furnish elaborately*, 13, 44.

externus, -a, -um, adj. *ex-*

ternal, foreign, 4, 12; 6, 20.

extīmesco, -ēre, -timui, 3 in-

cept. v. a. *to begin to dread, to shrink from*, 20, 75.

extinguo, -ēre, -nxi, -netum,

3 v. a. *to extinguish, to put out*, 4, 12; 11, 36, 38; 12,

41.

extorqueo, -ēre, -orsi, -ortum,

2 v. a. *to wrench away*, 23, 86.

extrēmus, -a, -um [superl.]

- adj. from extra], *furthest*,
last, 2, 5; 9, 27; 19, 69.
- fābŭla**, -ae, f. a *fable*, a *myth*,
1, 3; a *play*, 7, 22; 14, 50;
18, 64; 19, 70; 23, 86.
- fācilē**, adv. *easily*, 1, 3; 13,
44: **fācilius**, *more easily*, 13,
43; 19, 67: **fācillime**, *with*
the greatest ease, 3, 7; 20, 72.
- fācīnus**, -ōris, n. a *crime*, 12, 39.
- fācio**, -ēre, fēci, factum, 3 v.
a. *to do*, *to make*, *to cause*,
9, 27; *to represent*, 1, 3:
facere...ut, 11, 38; 12, 42;
faxim, -is, -it, old perf.
subj. formed by adding -sim
to root fac-, 20, 73.
- factum**, -i, n. a *deed*, 13, 43.
- falsus**, -a, -um, adj. *untrue*,
false, 2, 4; 18, 68.
- fāma**, -ae, f. *common report*,
fame, 17, 61.
- fāmiliāris**, -e, adj. *intimate*,
7, 24; 14, 49.
- faxit**, see **facio**.
- fēcundus**, -a, -um, adj. *fertile*;
fecundior, 15, 53.
- fēnŭs**, -ōris, n. *interest*, *profit*,
15, 51.
- fērē**, adv. *just about*, *usually*,
nearly, 21, 78.
- fēro**, ferre, tŭli, lātum, irreg.
v. a. *to carry*, *to bear*, *to*
report, 17, 59.
- fērōcītās**, -tātis, f. *high spirit*,
exuberant courage, 10, 33.
- ferrum**, -i, n. [no plur.], *iron*,
15, 52.
- fervor**, -ōris, m. *heat*, *exu-*
berance, 13, 45.
- fibra**, -ae, f. a *fibre*, a *filament*,
15, 51.
- ficus**, -i [and -ūs], f. a *fig*, 15,
52.
- fides**, -ei, f. *good faith*, 20,
75; *honour*, *trustworthiness*,
1, 1.
- fides**, -ium, f. a *lyre*, 8, 26.
- figo**, -ēre, -xi, -xum, 3 v. a.
to fix, *to fasten*, 1, 1.
- filia**, -ae, f. a *daughter*, 11,
37.
- filius**, -i, m. a *son*, 4, 11; 22,
79.
- figo**, -ēre, -nxi, fictum, 3 v.
a. *to make up*, *to construct*;
ingere animo, *to imagine*,
12, 41.
- finitis**, -is, m. and f. *an end*,
20, 72.
- fio**, fieri, factus, irreg. v. n.
to be made, *to become*, 9,
30; 18, 65 etc.: **fit ut**, *it*
comes about that, 20, 72.
- flagitiosus**, -a, -um, adj. *wick-*
ed, *flagitious*, 12, 42.
- flagitium**, -i, n. a *crime*, 12,
40.
- flagro**, -are, -avi, -atum, 1 v.
n. *to be burning*, *to be in-*
flamed with, 14, 50.
- flamma**, -ae, f. a *flame*, 19, 71.
- flecto**, -ēre, -xi, -xum, 3 v. a.
to bend, 6, 6.
- flētus**, -ūs, m. *weeping*, 20, 73.
- flōreo**, -ēre, -ui, 2 v. n. *to*
flourish, 6, 20.
- flōs**, flōris, m. a *flower*, 15,
54.
- fluo**, -ēre, -xi, -ctum, 3 v. n.
to flow, 10, 31.
- fōcus**, -i, m. a *hearth*, 16, 55.
- foedus**, -ēris, n. a *treaty*, 6,
16.
- fōrē**, fut. infin. of **sum**, 23,
85 etc.
- fortassē**, adv. *perhaps*, 3, 8;
8, 25.

fortē, adv. [abl. of *fors*], by chance: *nisi forte*, unless by chance, introducing some absurd or unlikely proposition, 6, 18; 10, 33.

fortis, -e, adj. *brave*, 5, 14; **fortior**, 20, 72.

fortitēr, adv. *bravely*, 23, 85.

fortūna, -ae, f. *fortune*, 17, 59.

fortūnātus, -a, -um, adj. [fortuno], *fortunate, lucky*, 9, 29.

fōrus, -i, m. *a gangway*, 6, 17.

fossīō, -ōnis, f. *a digging*, 15, 53.

frāgīlis, -e, adj. *easily broken, fragile*, 18, 65.

frango, -ēre, frēgi, fractum, 3 v. a. *to break*, 11, 38.

frāter, -tris, m. *a brother*, 18, 65; 19, 68.

frēquens, -ntis, adj. and adv. *frequent*, 13, 44; *frequently*, 11, 38.

frētus, -a, -um, adj. *relying on, supported by*, 20, 72.

frīgus, -ōris, n. *cold*, 10, 34.

fructus, -ūs, m. *fruit, profit*, 3, 9; 15, 51, 53.

frūor, -i, fructus, 3 dep. v. n. *to take pleasure in, to enjoy*, 16, 57.

frustrā, adv. *in vain*, 23, 83.

frux, frūgis, f. *corn*, 15, 51; **frūges**, 2, 5.

fūgio, -ēre, fūgi, fūgitum, 3 v. n. *to fly*, 4, 11.

fulcio, -īre, fulsi, fultum, 4 v. a. *to prop*, 15, 52.

fundāmentum, -i, n. *foundation*, 18, 62.

fūnus, -ēris, n. *a funeral*, 20, 73.

fūrīōsus, -a, -um, adj. *mad, furious*, 14, 47.

fūtūrus, -a, -um, partic. adj. *future, about to be*, 21, 78; 22, 81.

gallīna, -ae, f. *a hen, fowl*, 16, 56.

gaudeo, -ēre, gāvīsus sum, 2 v. n. *to rejoice*, 8, 26.

gemma, -ae, f. *a bud*, 15, 53; *a gem, a jewel*, 17, 59.

gēnēro, -are, -avi, -atum, 1 v. a. *to beget*, 15, 52.

gēnīcūlātus, -a, -um, adj. [gēnu], *knotted, jointed*, 15, 51.

gens, -ntis, f. *a clan, a family, nation*, 17, 61.

gēnus, -ēris, n. *sort, kind, class*, 6, 8; 13, 45; *a race*, 16, 56.

gēro, -ēre, -ssi, -stum, 3 v. a. *to carry on, to conduct*, 4, 10; 6, 18 etc.: *rem gerere*, *to be engaged in or to transact business*, 5, 15; 6, 17; 7, 22.

glādius, -i, m. *a sword*, 6, 19.

glōria, -ae, f. *glory*, 3, 8; 4, 10; 13, 44; 17, 59.

glōrior, -ari, -atus, 1 dep. v. a. and n. *to boast*, 4, 11; 8, 26; 10, 32; 23, 82.

grandis, -e, adj. *heavy, heavy with years, old*, 6, 16; or *joined with natu*, 4, 10; 18, 63.

grānum, -i, n. *a grain, a seed*, 15, 52.

grātia, -ae, f. *gratitude, thanks*, 12, 42; 14, 46; *favour*; *in gratiam redire*, *to be reconciled*, 16, 56.

grātus, -a, -um, adj. *pleasant, grateful*: *grātissimus*, 2, 6.

grāvis, -e, adj. *heavy, oppressive*, 2, 4; 3, 8; 21, 78; *re-*

- spectable, dignified*, 17, 61;
gravior, -ius, 2, 4.
grāvītās, -tātis, f. gravity, seriousness, 4, 10; 10, 33.
grāvītēr, grāvīus, grāvissimē, adv. heavily, severely, 1, 1; 19, 67: *with weight, weightily*, 6, 16.
grēmium, -i, n. bosom, lap, 15, 51.
gubernātor, -ōris, m. a steerer, a pilot, 6, 17.
gustātus, -ūs, m. taste, flavour, 15, 53.
hābeo, -ēre, -ui, -itum, 2 v. a. to have, 11, 37; 16, 58 etc.; *to reckon, to consider*, 19, 71: *hābēre grātiām, to be grateful*, 12, 42; 14, 46: *hābēre ratiōnem, to have regard for, to be engaged with*, 11, 35; 15, 51: *hābēre sermōnem, to deliver a discourse*, 9, 30: *se habet = ἔχει, is*, 18, 65; 23, 82.
hābitō, -are, -avi, -atum, 1 v. a. and n. to reside, to live, to inhabit, 23, 83.
haedus, -i, m. a kid, 16, 56.
hāmus, -i, m. a hook, 13, 44.
hasta, -ae, f. a spear, 6, 19; 16, 58.
haud, neg. particle, not: haud scio an, I rather think, 16, 56; 20, 73.
herbesco, -ēre, 3 incept. v. n. to sprout into blade, to grow up, 15, 51.
Hercle, by Hercules! truly! [probably a vocative of Hercules on the analogy of the Greek oath Ἡράκλεις], 3, 8.
hibernus, -a, -um, adj. of the winter, wintry, 14, 46.
hic, haec, hoc, huius, demonst. pron. this, this much, such as this, 16, 55; 17, 60: *his diebus, within these last days*, 14, 50.
histriō, -ōnis, m. an actor, 18, 64; 19, 70.
hōdiē, adv. [hoc die], to-day, 10, 34.
hōmo, -inis, m. and f. a human being, a man, 10, 31 etc.
hōnestē, adv. with honour, respectably, 19, 70.
hōnestus, -a, -um, adj. honourable, respectable, 11, 38; 14, 50: *hōnestissimū, 18, 63.*
hōnōr, -ōris, m. honour, 20, 75; *office*, 17, 60.
hōnōrābilis, -e, adj. honourable, 18, 63.
hōnōro, -are, -avi, -atum, 1 v. a. to endue with honour, to bestow office upon, 7, 22; 17, 61: *honoratus, honoratior, honoured*, 18, 63.
hōra, -ae, f. an hour, 19, 69.
hortus, -i, m. a garden, 15, 54.
hospēs, -itis, a guest-friend, 10, 32.
hospitium, -i, n. a place of entertainment, an inn, 23, 84.
hostis, -is, m. a public enemy, 20, 75.
hūmānitas, -tātis, f. culture, gentle breeding, 1, 1.
hūmānus, -a, -um, adj. human, of men, 21, 77; *polite*, 17, 59.
hūmērus, -i, m. shoulder, 10, 33; 21, 77.
hūmus, -i, f. the ground, soil, 17, 59.
idcirco, adv. therefore, on that account, 10, 33.

Idem, *ēādem*, **Idem**, *ejusdem*,
adj. *the same*: **Idem quod**,
10, 32.

īgītūr, conj. *therefore*, 5, 13;
13, 43.

ignāvus, -a, -um, adj. *idle*,
spiritless, 11, 36.

ignis, -is, m. [abl. *igni*, 16, 57],
fire, 19, 71.

ignōmīnīa, -ae, f. *disgrace*, 20,
75.

ignosco, -ēre, -nōvi, -nōtum,
3 v. a. *to pardon*, 16, 55.

illacrīmo, -are, -avi, -atum,
1 v. n. *to shed tears*, 9, 27.

ille, -a, -ud, *illius*, demonstr.
pron. *he, that one, the fam-
ous one*: **non illius quidem**,
18, 65.

illēcēbra, -ae, f. *charm, entice-
ment*, 12, 40.

illūc, adv. *thither*, 22, 70.

illūdo, -ēre, -ūsi, -ūsum, 3 v. a.
to deceive, to mock, 18, 65.

illustris, -e, adj. *illustrious*, 11,
38.

imbēcillus, -a, -um, adj. *weak*,
11, 35: **imbēcillior**, 9, 30.

imber, -bris [abl. -bri], m. *rain*,
10, 34.

īmītor, -ari, -atus, 1 dep. v. a.
to imitate, 21, 77.

immissio, -ōnis, f. *setting*, 15,
53.

immōdērātus, -a, -um, adj.
immoderate, excessive, 13,
44.

immortālis, -e, adj. *immortal*,
7, 25; 23, 86.

impēdio, -ire, -īvi, -ītum, 4 v.
a. *to hinder*, 12, 42.

impello, -ēre, -pūli, -pulsum,
3 v. a. *to impel, to urge on*,
12, 40; 21, 77.

impēdeo, -ēre, 2 v. n. *to threat-
en, to hang over, to be near*,
19, 69; 20, 74.

impērātōr, -ōris, m. *a military
commander*, 20, 72.

impērīum, -i, n. *absolute power*,
11, 37; *authority*, 15, 51;
17, 59: **cum imperio esse**,
*to be in possession of imperi-
um*, i. e. *to be one of the cu-
rule magistrates who had
imperium bestowed on them
by a vote of the comitia cu-
riata*, 18, 64.

impēro, -are, -avi, -atum, 1 v.
a. *to command*, 16, 55.

importūnītās, -tātis, f. *unrea-
sonableness, insolence*, 3, 7.

in, prep. I. with acc. *into*, 7,
22 etc.: **in suos**, *in regard
to, over his family*, 11, 37:
in dies, *day by day*, 13, 45;
14, 50; **in omnes partes**,
in every direction, 15, 52.
II. with abl. *in*, 2, 4 etc.;
in the case of, 2, 5; 7, 22.

incertus, -a, -um, adj. *un-
certain*, 19, 68; 20, 74.

incīdo, -ēre, -īdi, -īsum, 3 v. a.
to cut, to engrave, 17, 61.

incīdo, -ēre, -cīdi, 3 v. n. *to
fall into*, 19, 67.

incīto, -are, -avi, -atum, 1 v. a.
to incite, to urge, 12, 41;
20, 75.

inclīno, -are, -avi, -atum, 1 v.
n. *to incline*, 6, 16.

inclūdo, -ēre, -ūsi, -ūsum, 3 v. a.
to enclose, to shut in, 15,
51; 21, 77.

incōla, -ae, m. *an inhabitant,
a fellow countryman*, 21, 78.

inconstantia, -ae, f. *inconsist-
ency*, 2, 4.

- incrēdibīlītēr**, adv. *in an incredible manner*, 15, 51.
- incrēmentum**, -i, n. *increase, growth*, 15, 52.
- incurro**, -ēre, -cūcurri, -cursum, 3 v. n. *to run upon*, 8, 25.
- indico**, -ēre, -ixi, -ictum, 3 v. a. *to proclaim*; **bellum indicere**, 14, 46.
- indoctus**, -a, -um, adj. *unlearned*, 20, 75.
- indōles**, -is, f. *disposition, character, natural ability*, 8, 26.
- industria**, -ae, f. *industry*, 7, 22.
- ineo**, -ire, -ivi or -ii, -itum, 4 v. n. *to begin*, 15, 53; 20, 76.
- iners**, -rtis, adj. *idle, inactive*, 2, 5; 8, 26.
- inexercitātus**, -a, -um, adj. *unpractised*, 18, 64.
- infirmitās**, -tātis, f. *weakness*, 10, 33.
- infirmus**, -a, -um, adj. -ior, -ius, 5, 15, *weak, in bad health*, 11, 35.
- ingēnium**, -i, n. *intellect, character*, 7, 22; 9, 28 etc.
- ingrāvesco**, -ēre, 3 incept. v. n. *to grow heavy, to become burthensome*, 2, 6; 11, 36.
- ingrēdior**, -i, -gressus, 3 dep. v. a. *to enter upon*, 2, 6; *to set about, to begin*, 14, 49; v. n. *to enter, to come forward*, 10, 33.
- inhāmānitās**, -tātis, f. *roughness, ill-temper, want of refinement*, 3, 7.
- inhūmānus**, -a, -um, adj. *unkind, unsocial, unrefined*, 3, 7.
- inimicitia**, -ae, f. *enmity*, 14, 49.
- inimicus**, -a, -um, adj. *unfriendly, hostile*, 12, 40, 42.
- iniquus**, -a, -um, adj. *disturbed, uneasy*; **iniquissimus**, 23, 83.
- initium**, -i, n. *a beginning*, 17, 60.
- injussū** [abl. of *injussus*, -ūs, m.], *without the command of*, 20, 72.
- innūmērābīlītēr**, adv. *innumerably*, 21, 78.
- inōpia**, -ae, f. *poverty, want*, 3, 8.
- inquam**, -is, -it, defect. v. n. *I say*, 5, 13.
- inscribo**, -ēre, -psi, -ptum, 3 v. a. *to inscribe, to give a title to*, 5, 13; 17, 59.
- insipiens**, -ntis, adj. *unwise*, 3, 8; 22, 80.
- insipientēr**, adv. *unwisely*, 19, 68.
- insitō**, -ōnis, f. *grafting*, 15, 54.
- insolens**, -ntis, adj. *presumptuous*, 10, 31.
- insomnium**, -i, n. *sleeplessness*, 13, 44.
- instillo**, -are, -avi, -atum, 1 v. n. *to drop into*, 11, 36.
- instituo**, -ēre, -ūi, -ūtum, 3 v. a. *to educate, to instruct*, 9, 29; 14, 50.
- institutum**, -i, n. *a doctrine, an established custom*, 11, 34.
- instruo**, -ēre, -uxi, -uctum, 3 v. a. *to furnish, to make accomplished*, 9, 29.
- intēgēr**, -gra, -grum, adj. *untouched, whole, sound*, 20, 72; 22, 80.

- intellēgo**, -ēre, -exi, -ectum, 3
v. a. *to understand*, 8, 26;
11, 38; 12, 42.
- intempērans**, -ntis, partic. adj.
intemperate, 9, 29.
- intentus**, -a, -um [intendo],
partic. adj. *at full stretch*,
11, 37.
- interdīco**, -ēre, -ixi, -ctum, 3
v. n. *to interpose, to pro-
hibit from*, 7, 22.
- interdum**, adv. *sometimes*.
- intēreo**, -ire, -īvi or -īi, -ītum, 4
v. n. *to perish*, 22, 81; 21, 78.
- interficio**, -ēre, -fēcī, -fectum,
3 v. a. *to kill*, 20, 74.
- intērīmo**, -ēre, -ēmi, -emptum,
3 v. a. *to kill, to destroy*,
16, 56.
- intērītus**, -ūs, m. *death*, 20, 75.
- intersum**, -esse, -fui, irreg. v.
n. *to be present, be a witness
of*, 3, 7; 12, 41; *to inter-
vene, to be between*, 6, 16;
17, 60.
- intūēor**, -ēri, -tūītus, 2 dep. v.
a. *to look at, to behold*, 14,
48; 17, 59.
- intūs**, adv. *within, in private*,
4, 12.
- invēnio**, -ire, -vēni, -ventum, 4
v. a. *to discover, to invent*,
15, 54.
- inventum**, -i, n. *a discovery,
an invention*, 21, 78.
- invētērasco**, -ēre, -vētērātus,
3 incept. v. n. *to grow old,
to become inveterate*, 20, 72.
- invīōlātē**, adv. *inviolably*, 22,
81.
- invīto**, -are, -avi, -atum, 1 v. a.
to invite, 16, 57.
- invītus**, -a, -um, adj. *unwill-
ing, involuntary*, 12, 42.
- ipse**, -a, -um, ipsius, pron.
self; himself, herself, itself,
8, 26 etc.: **tu ipse**, 9, 27
- irācundus**, -a, -um, adj. *given
to anger, ill-tempered*, 18, 65.
- irrideo**, -ēre, -rīsi, -rīsum, 2
v. a. *to laugh at, to mock*,
23, 86.
- irrigātiō**, -ōnis, f. *irrigation*,
15, 53.
- is**, **ea**, **id**, ejus, demonstr.
pron. *that one, that, such*,
9, 27 etc.: **eo**, *on that ac-
count, so much*, 21, 74: **et
ei**, *and they too*, 23, 84; 20,
74: **ea que**, *and that too*,
10, 33.
- iste**, -a, -ud, istius, demonstr.
pron. *that one by you, he
whom you see, yours*, 7, 24
etc.
- istic**, **istaec**, **istuc** [and -oc]
demonstr. pron. *that, what
you mention*, 3, 8.
- istinc**, adv. *thence, from that,
from what you mention*, 14,
47.
- istūc**, adv. *in your direction,
to your point*, 2, 6.
- ita**, adv. *so*, 11, 35; *in such
manner, followed by quasi*,
4, 12; 23, 83; *followed by
ut*, 4, 10; 23, 84: *on such
condition, followed by si*,
11, 37.
- itāque**, conj. *and so, therefore*,
19, 66 etc.
- iter**, ītinēris, n. *a journey, a
march*, 20, 74.
- itērum**, adv. *a second time,
again*, 4, 11 etc.
- jam**, adv. *now, even, already*,
4, 12 etc.; *nay more*, 16,
56: **jam diu**, *this long time*

- past, 6, 18; introducing a new point or step in an argument, now, 20, 72; or *jam vero*, 22, 80.
- jūcundus**, -a, -um, adj. *pleasant*, 8, 36 etc.; **jūcundior**, -ius, 14, 47; **jūcundissimus**, 3, 9.
- jūdex**, -eīs, m. *a judge*, 7, 22.
- jūdicium**, -i, n. *a legal decision; a legal inquiry*.
- jūdico**, -are, -avi, -atum, 1 v. n. *to judge, to come to a conclusion*, 13, 43; v. a. *to adjudge, to decide upon*, 21, 78.
- jūgātīō**, -ōnis, f. *a joining, a yoking together*, 15, 53.
- jūre**, adv. [abl. of *jus*], *rightly*, 17, 61.
- jurgium**, -i, n. *a quarrel, a wrangle*, 3, 8.
- jūs**, **jūris**, n. *right, prerogative*, 11, 38; *law*, 9, 27; *a body of law*, **j. augurium**, **pontificium**, **civile**, *the augural, pontifical, civil code*, 11, 38; 14, 50, cp. 4, 12; *juris consulti, jurists*, 7, 22.
- jussus**, -ūs, m. *a command*, 16, 56.
- justus**, -a, -um, adj. *just, right, complete*, 18, 65.
- jūvenīlītēr**, adv. *like a young man, insolently*, 4, 10.
- jūventūs**, -tūtis, f. *youth*, 6, 15; *a band of youths*, 9, 28.
- lābēfācio**, -ēre, -fēci, -factum, 3 v. a. *to shake, to make to totter*, 6, 20.
- lābōr**, -ōris, m. *labour, trouble, sorrow*, 23, 84.
- lāc**, **lactis**, n. *milk*, 16, 56.
- lācertus**, -i, m. *an arm*, 9, 27.
- lacrima**, [or *lacrūma*, 20, 73], -ae, f. *a tear*.
- laetor**, -ari, -atus, 1 dep. v. n. *to be rejoiced*, 14, 48.
- laetus**, -a, -um, adj. *glad, joyful*; **laetior**, -ius, 15, 53.
- lāmentum**, -i, n. *a lamentation, a mourning*, 20, 73.
- languesco**, -ēre, 3 incept. v. n. *to languish, to become feeble*, 9, 28; 11, 37.
- languidus**, -a, -um, adj. *languid, feeble*, 8, 26.
- lapsus**, -ūs, m. *a gliding, a spreading*, 15, 52.
- largior**, -iri, -itus, 4 dep. v. a. *to bestow as a favour*, 23, 83.
- lātus**, -ēris, n. *a side*; in plur. *the bodily frame*, 5, 14; 9, 27.
- laudatio**, -ōnis, f. *a panegyric, a funeral oration*, 4, 12.
- laudo**, -are, -avi, -atum, 1 v. a. *to praise, to quote frequently*, 10, 32.
- laus**, **laudis**, f. *praise*, 13, 44; 17, 62.
- laxo**, -are, -avi, -atum, 1 v. a. *to loosen, to release*, 3, 7.
- lectūlus**, -i, m. *a couch*, 11, 38.
- lēgātus**, -i, m. *a lieutenant, a legatus, an officer in a province next in rank to the Consul or Proconsul*, 6, 18; *an ambassador*, 13, 43; 18, 63.
- lēgiō**, -ōnis, f. *a legion*, 24, 75.
- lēgo**, -ēre, **lēgi**, **lectum**, 3 v. a. *to read*, 4, 12; 6, 20.
- lēnīō**, -ire, -īvi or -ii, -itum, 4 v. a. *to soothe, to assuage*, 15, 54.

- lēnis**, -e, adj. *gentle, unruffled*, 15, 54.
- lēvis**, -e, adj. *light, easy to bear*, 3, 8; *levior*, 8, 26; *frivolous*, 11, 36; 18, 63; *levior*, 14, 50.
- lēvo**, -are, -avi, -atum, 1 v. a. *to lighten, to relieve of*, 1, 1; 11, 36.
- lex**, lēgis, f. *a law*, 4, 10 etc.
- libentē**, libentius, adv. *with pleasure, readily*, 14, 47, 48.
- liber**, -ēra, -ērum, adj. *free*, 22, 81.
- libēr**, -bri, m. *a book*, 11, 38; 17, 59.
- libēro**, -are, -avi, -atum, 1 v. a. *to acquit*, 7, 22; *to set free*, 20, 75; 22, 80.
- libēt**, libuit or libitum est, 2 impers. v. *it pleases*, 12, 42.
- libidinōsus**, -a, -um, adj. *licentious*, 9, 29.
- libido**, -inis, f. *lust, licentious desires*, 3, 7; 11, 36.
- licēt**, licuit or licitum est, 2 impers. v. *it is allowed, it is lawful*, 17, 60.
- littērae**, -arum, f. *literature, language*, 1, 3; 4, 12; 11, 38.
- lōcūplēs**, -ētis, adj. *rich, well supplied*, 16, 56.
- lōcus**, -i, m. [in plur. -i or -a, 23, 85], *a place*, 21, 77; *a subject, a topic*, 9, 27.
- longē**, adv. *afar, far off*, 19, 66; 16, 55.
- longinquus**, -a, -um, adj. *long continued*, 12, 41; 23, 85.
- longus**, -a, -um, adj. *long*, 2, 6; *longior, too long*, 16, 55.
- lōquax**, -ācis, adj. *garrulous*, 10, 31: *loquacior*, 16, 55.
- lōquōr**, -i, lōcūtus, 3 dep. v. a. *to speak, to say*, 12, 41.
- lūbentē**, adv. *with pleasure, readily*, 23, 85.
- lūbēt**, 2 impers. v. *it pleases*, 16, 58; 23, 84.
- lūdus**, -i, m. *a game*, 14, 50; *theatrical exhibition*, 18, 63, cp. 6, 20.
- lūgeo**, -ēre, -xi, -ctum, 2 v. a. *to mourn for, to bewail*, 20, 74.
- lūmēn**, -inis, n. *light*, 12, 41; *a lamp*, 11, 36; *ornament*, 11, 35.
- lūna**, -ae, f. *the moon*, 14, 49.
- lūo**, -ēre, lūi, 3 v. a. *to atone for, to expiate*, 20, 75.
- lūsio**, -ōnis, f. *playing, a game*, 16, 58.
- lux**, lūcis, f. *daylight*, 14, 49: *in luce, in public*, 4, 12.
- māgis**, adv. *more, rather*, 11, 36 etc.
- māgistēr**, -tri, m. *master teacher*, 5, 13; 9, 29: *magister equitum*, *master of the horse*, a magistrate nominated by and next in rank to the Dictator, 16, 56.
- māgistērium**, -i, n. *office of master of a feast*, 14, 46.
- māgistrātus**, -ūs, m. *office*, 4, 10.
- magnitūdō**, -inis, f. *greatness*, 11, 35.
- magnus**, -a, -um, adj. *great*, 1, 1; *loud*, 5, 14: *magno opere, greatly*, 13, 44.
- māior**, -ōris, compar. adj. *greater*, 1, 1; *elder*, 22, 79: *maiores natu, elders*, 3, 7;

- 12, 1; 13, 43: **mājōres**, -um, m. *ancestors*, 7, 25; 13, 45.
- mālē**, adv. *ill, badly*, 7, 22.
- mallēolus**, -i, m. *mallet-shoot, a hammer-shaped slip*, 15, 52.
- mālo**, māvis, māvult, malle, -ui, irreg. v. n. and a. *to prefer, to wish in preference*, 10, 32.
- mālum**, -i, n. *an evil*, 13, 44.
- mālus**, -a, -um, adj. *evil, bad*.
- mālus**, -i, m. *a mast*, 6, 17.
- māneo**, -ēre, -nsi, -nsum, 2 v. n. *to remain*, 7, 22.
- mānūs**, -ūs, f. *a hand*: in manibus esse, habere, 4, 12; 7, 22; 11, 38.
- māter**, -tris, f. *a mother*, 13, 45.
- mātūrē**, adv. *early, quickly*, 10, 32.
- mātūrītās**, -tātis, f. *maturity, ripeness*, 2, 5; 10, 33; 19, 71.
- mātūro**, -are, -avi, -atum, 1 v. a. *to make ripe, to bring to maturity*, 15, 53.
- mātūrus**, -a, -um, adj. *ripe, mature*, 19, 71; 20, 76.
- maximē**, superl. adv. *chiefly, especially*, 2, 4; 13, 45: *quam maximē, as much as possible*, 14, 46: *nunc cum maximē, at this very time*, 11, 38.
- meditātio**, -ōnis, f. *preparation*, 20, 74.
- meditor**, -ari, -atus, 1 dep. v. a. *to prepare, to meditate on*; pass. part. *meditatus*, 20, 74.
- medius**, -a, -um, adj. *middle*, 20, 76.
- medulla**, -ae, f. *marrow*, 14, 50.
- meipsum**, reflex. pron. *myself*, 13, 45.
- mēl**, mellis, n. *honey*, 10, 36; 16, 56.
- mēllor**, -ius, -ōris, compar. adj. *better*, 23, 85: *di mēllōra, heaven forbid!* 14, 47.
- mēllus**, compar. adv. *better, in a better way*, 13, 45; 19, 67; 20, 73.
- mēmīni**, -isse [no pres. or imperf.], defect. v. a. *to remember*, 9, 30 etc.: *memento*, 18, 62.
- mēmōria**, -ae, f. *memory*, 4, 12; 7, 21; 19, 71.
- mens**, -ntis, f. *mind, intellect*, 6, 16; 11, 36, 38; 12, 40, 42.
- mensa**, -ae, f. *a table*, 13, 44.
- mensis**, -is, m. *a month*, 19, 69.
- mentio**, -ōnis, f. *mention*, 5, 14; 18, 63.
- mētlor**, -iri, mensus, 4 dep. v. a. *to measure*, 13, 45.
- mētūo**, -ēre, -ūi, 3 v. a. *to fear*, 11, 37.
- mīlēs**, -ītis, m. *a common soldier*, 4, 10; 6, 8; 10, 32.
- mīlitia**, -ae, f. *military service*: *mīlitiae*, on service, abroad, opposed to domi, 23, 82.
- mīnimus**, -a, -um, superl. adj. *least*, 13, 45.
- mīnōr**, -us, -ōris, compar. adj. *less*, 15, 51: *younger*, 17, 59.
- mīnūo**, -ēre, -ūi, -ūtus, 3 v. a. *to diminish*, 7, 21.
- mīnūs**, compar. adv. *less*, 2,

- 4; 8, 26; 10, 32; n. subst. 10, 33.
- minūtus**, -a, -um, adj. *small*, 14, 46; *insignificant*, 23, 86: **minutissimus**, 15, 52.
- mirificus**, -a, -um, adj. *astonishing, wonderful*, 3, 9.
- miror**, -ari, -atus, 1 dep. v. a. *to wonder at, to express admiration of*, 13, 43.
- misēr**, -ēra, -ērūm, adj. *miserable*, 5, 13: **miserrimus**, 8, 25.
- misērābilis**, -e, adj. *to be pitied, miserable*, 16, 56.
- mitis**, -e, *mitior*, adj. *gentle, quiet*, 9, 28; 13, 45.
- modērātio**, -ōnis, f. *reasonableness, moderation*, 1, 1; *a moderate use, an economy*, 10, 33.
- modērātus**, -a, -um, adj. *moderate, reasonable*, 3, 7.
- modicē**, adv. *temperately, with moderation*, 1, 2; 13, 45.
- modicus**, -a, -um, adj. *moderate, within reasonable limits*, 11, 36; 13, 44.
- modō**, adv. *lately*, 9, 27: *only*, *non modo...sed etiam*, 7, 21, 22; 11, 37; 15, 51; 19, 70: *non modo...verum etiam*, 8, 26; 16, 57.
- modus**, -i, m. *manner, method*, 3, 8; 21, 77; *a limit*, 23, 84.
- molestē**, adv. *with offence, with dislike*, 3, 7.
- molestia**, -ae, f. *trouble, annoyance*, 1, 2.
- molestus**, -a, -um, adj. *troublesome, offensive*, 2, 6; 14, 47; 23, 86.
- mollor**, -iri, -itus, 4 dep. v. a. *to attempt*, 8, 26.
- mollio**, -ire, -īvi or -īi, -itum, 4 v. a. *to soften*, 15, 51; *to subdue by degrees, to wear out*, 4, 10.
- mollis**, -e, adj. *soft, easy*, 1, 2.
- mollitēr**, adv. *gently, easily*, 2, 5.
- mōneo**, -ēre, -ui, -itum, 2 v. a. *to warn, to advise*, 10, 32.
- mōnūmentum**, -i, n. *a record, a memorial*, 11, 38.
- mōrātus**, -a, -um, adj. *endowed with morals*, 18, 63.
- morbus**, -i, m. *a disease*, 11, 35; 19, 67.
- mōrior**, -i, *mortuus*, 3 dep. v. n. *to die*, 5, 13 etc.
- mōrōsītās**, -tātis, f. *ill-temper*, 18, 65.
- mōrōsus**, -a, -um, adj. *ill-tempered*, 18, 65.
- mors**, -rtis, f. *death*, 5, 15 etc.
- morsus**, -ūs, m. *bite, pecking*, 15, 51.
- mortālis**, -e, adj. *mortal, subject to death*, 22, 80; 21, 78.
- mortuus**, -a, -um, adj. *dead*, 7, 21; 9, 27.
- mōs**, *mōris*, m. *manner, custom*, 7, 22; 14, 46; 23, 82: *mōres*, *character, habits*, 3, 7; 18, 65.
- mōtus**, -ūs, m. *motion*, 21, 78; *impulse*, 14, 46.
- mōveo**, -ēre, *mōvi*, *mōtum*, 2 v. a. *to move*, 21, 78.
- multīplex**, -plīcis, adj. *manifold*, 15, 52; *often repeated*, 18, 64.
- multitūdō**, -īnis, f. *a great quantity*, 19, 71.
- multo**, adv. *by much*, 11, 36; 15, 53.

- multum**, adv. *much*, 11, 38 etc.
- multus**, -a, -um, adj. *much*, 14, 44 etc.; ad *multam noctem*, till late at night, 14, 46.
- mūnīo**, -ire, -īvi or -īi, -ītum, 4 v. a. *to fortify, to entrench*, 15, 51.
- mūnus**, -ēris, n. *a gift*, 1, 2; 12, 39; *lex de muneribus*, 4, 10; *a duty*, 9, 27, 29; 10, 34; 21, 77.
- mūto**, -are, -avi, -atum, 1 v. a. *to change*, 4, 10.
- nam** or **namque**, conj. *for*.
- nanciscor**, -ī, nactus, 3 dep. v. a. *to obtain, to catch hold of*, 15, 52.
- nascor**, -i, nātus, 3 dep. v. n. *to be born*, 23, 83.
- nātātīō**, -ōnis, f. *swimming*, 16, 58.
- nātūra**, -ae, f. *nature*, 15, 52 etc.
- nātūrālis**, -e, adj. *of nature, arising from nature, natural*, 10, 33; 14, 46.
- nātus**, -ūs, m. *birth*, 3, 7 etc.
- nāvālis**, -e, adj. *of ships, naval*, 5, 13.
- nāvigātio**, -ōnis, f. *a voyage, a sailing*, 19, 71.
- nāvigo**, -are, -avi, -atum, 1 v. n. *to sail, to manage a ship*, 6, 17.
- nē**, adv. *not*, in final clauses: *ne...quidem*, not even, 3, 8, 9 etc.; *neither*, 10, 33; 11, 34; 14, 47: with imperative or subjunctive, *do not*, prohibitive: conj. *lest, that not*, 9, 27 etc.
- nē**, interrog. enclitic, 10, 31 etc.
- nē** or **nae**, *truly, verily*, 10, 33.
- nēcesse**, neut. adj. *necessary*, 2, 5.
- nēcessitās**, -tātis, f. *necessity, natural law*, 2, 4; 21, 77.
- nēfās**, n. indeclin. *wrong, impiety*, 5, 13.
- nēglīgo**, -ēre, -exi, -ectum, 3 v. a. *to neglect, to disregard*, 20, 74; *to do carelessly*, 2, 5.
- nēgo**, -are, -avi, -atum, 1 v. a. *to deny*, 6, 17; 9, 30.
- nēmo**, -īnis, m. *no one*, 11, 38; 23, 85.
- nēquāquam**, adv. *by no means*, 3, 8.
- nēquē**, nec, conj. *nor, and not*, 12, 41 etc.
- nēquēo**, -is, -it, -ire, -īvi, -ītum, 4 v. n. *to be unable*, 9, 28.
- nescio**, -ire, -īvi or -īi, -ītum, 4 v. a. and n. *to be ignorant of, not to know*; *nescio quo modo* or *pacto*, somehow or another, 9, 28; 23, 86.
- neutiquam**, adv. *in no case, by no means*, 12, 42.
- nī**, conditional neg. = *nisi, unless*, 23, 82.
- nīhīl** [or *nīl*, 8, 25], n. indecl. *nothing*, 22, 80 etc.
- nīmīs**, adv. *too, too much*, 10, 31.
- nīmīus**, -a, -um, adj. *excessive, too much*, 15, 52, 53 etc.
- nīsī**, conditional neg. *unless*, 23, 82 etc.: *nisi forte*, 6, 18, see *forte*.
- nītor**, -i, nīsus or nīxus, 3 dep. v. a. *to attempt, to strive for*, 10, 33; 15, 51; 23, 82.

- nōbīlis**, -e, adj. *noble, famous*, 3, 8; 9, 29.
- nōbīlītās**, -tātis, f. *fame, great reputation*, 21, 77.
- nōbīlīto**, -are, -avi, -atum, 1 v. a. *to make famous*, 9, 27.
- noctū**, adv. *by night*, 14, 49.
- nocturnus**, -a, -um, adj. *nocturnal, of the night*, 23, 80.
- nōlo**, nonvis, nonvult, nolle, nōlui, irreg. v. a. and n. *not to wish, to be unwilling*, 8, 25.
- nōmēn**, -īnis, n. *name*, 7, 21.
- nōmīno**, -are, -avi, -atum, 1 v. a. *to name, to call*, 6, 20; 13, 55; 15, 51; 16, 56.
- non**, neg. adv. *not*.
- nōnāgintā**, indeclin. num. adj. *ninety*, 10, 34.
- nonnē**, interrog. particle expecting affirmative answer, *is it not?*
- nosco**, -ēre, nōvi, nōtum, 3 v. a. *to know*, 8, 26; 17, 61. [nōrat=noverat, 13, 43.]
- nostr**, -tra, -trum, poss. pron. *our*, 7, 22; 23, 82.
- nostrum**, gen. plur. of *ego*, 1, 2.
- nōtītia**, -ae, f. *knowledge*, 4, 2.
- nōvem**, indeclin. num. adj. *nine*, 6, 19.
- nōvus**, -a, -um, adj. *new*, 6, 20.
- nox**, -ctis, f. *night*, 14, 48; *multa nox*, *late*, 14, 46.
- nūgātor**, -ōris, m. *a trifler*, 9, 27.
- nullus**, -a, -um, gen. -ius, adj. *none, no*, 2, 4 etc.; *non-existent*, almost=*non*, 19, 67; 22, 79; *not to be counted, worthless*, 3, 7: subst. *no one*.
- num**, interrog. particle expecting negative answer, *is it? it isn't, is it?* 6, 19 etc.
- nunc**, adv. *now, at the present time*, 1, 1 etc.
- nunquam**, adv. *never*, 1, 2 etc.
- nuntio**, -are, -avi, -atum, 1 v. a. *to announce*, 16, 53.
- nūp̄r**, adv. *lately*, 17, 61.
- nusquam**, adv. *nowhere*, 10, 31; 18, 63.
- nūtus**, -ūs, m. *a nod*, 17, 61.
- o**, interject. *oh!* with nom. 19, 69; with accus. 19, 66; 23, 85.
- oblectāmentum**, -i, n. *source of pleasure, delight*, 15, 52; 16, 55.
- oblecto**, -are, -avi, -atum, 1 v. a. *to please, to delight*, 11, 38; 16, 56.
- oblīvōsus**, -a, -um, adj. *forgetful*, 11, 36.
- oblīvīscor**, -i, oblītus, 3 dep. v. a. *to forget*, 7, 21.
- obmūtesco**, -ēre, -tūi, 3 incept. v. n. *to become dumb*, 7, 23.
- obrēpo**, -ēre, -psi, -ptum, 3 v. n. *to creep up*, 2, 4; 11, 38.
- obrūo**, -ēre, -ūi, -ūtum, 3 v. a. *to hide, to cover up*, 7, 21.
- obervo**, -are, -avi, -atum, 1 v. a. *to observe, to keep up*, 18, 63.
- obstrūo**, -ēre, -uxi, -uctum, 3 v. a. *to block up*, 20, 75.
- obtūsus**, -a, -um [obtundo], obtusior, adj. *blunted, dim*, 23, 83.
- occaeco**, -are, -avi, -atum, 1 v. a. *to hide up, to conceal* [ob. caeco], 51, 51.
- occātīō**, -ōnis, f. [occo. root ac-,

- as in *acuo*], *harrowing*, 15, 51.
- occido**, -ēre, -īdi, -cāsum, 3 v. n. *to fall, to perish*, 20, 76.
- occūpo**, -are, -avi, -atum, 1 v. a. *to seize* (with the idea of 'surprise'), 16, 56; *to forestall, to engage*, 10, 32.
- occurro**, -ēre, -curri, -cursum, 3 v. n. *to occur, to come into the mind*, 1, 2.
- octingentēsimus**, -a, -um, ordinal num. adj. *eight hundredth*, 2, 4.
- octogēsīmus**, -a, -um, ordinal num. adj. *eightieth*, 2, 4; 5, 13; 10, 32.
- octōginta**, indeclin. num. adj. *eighty*, 19, 69.
- ocūlus**, -i, m. *an eye*, 4, 12.
- odīōsus**, -a, -um, adj. *hateful*, 2, 4; 8, 25; 18, 65.
- odōr**, -ōris, m. *scent, smell*, 17, 59.
- offensīō**, -ōnis, f. *offence received, vexation*, 18, 65.
- offīcīum**, -i, n. *a duty*, 9, 29; 10, 34; *employment*, 16, 56.
- olēārīus**, -a, -um, adj. *of olives, or, of olive oil*, 16, 56.
- olēum**, -i, n. *oil*, 11, 36.
- ollivētum**, -i, n. *an olive grove*, 16, 57.
- Olympīus**, -a, -um, adj. *of Olympia: Olympia 'the Olympic games'*, 5, 14.
- omitto**, -ēre, -īsi, -issum, 3 v. a. *to omit, to pass over*, 7, 24.
- omnīnō**, adv. *altogether*, 14, 46; 14, 48; 19, 66; *at all*, 7, 24; 10, 34; *however*, 9, 28; 3, 9; *certainly, on the whole*, 13, 45.
- omnis**, -e, adj. *all, every*, 1, 2 etc.
- onus**, -ēris, n. *a burden*, 2, 4; 5, 14.
- opēra**, -ae, f. *pains, labour*, 4, 11.
- opērio**, -ire, -rui, -rtum, 3 v. a. *to cover: opertus, covered, i.e. wearing a hat*, 10, 44.
- opērōsus**, -a, -um, adj. *active, busy*, 8, 26.
- opīnio**, -ōnis, f. *opinion*, 2, 5.
- oportet**, -ēre, -uit, impers. v. it *behoves, it is right*, 12, 42.
- oppldum**, -i, n. *a town*, 4, 11.
- opprīmo**, -ēre, -essi, -essum, 3 v. a. *to crush, to overpower*, 11, 36; *to smother*, 19, 71; *to surprise*, 14, 49.
- ops**, opīs, f. *help*, 2, 4: *opes*, -um, *wealth*, 3, 8.
- optābilis**, -e, adj. *to be wished, desirable*, 13, 86.
- optīmē**, adv. *best, in the best way*, 20, 72.
- optīmus**, -a, -um, superl. adj. *best*, 4, 11.
- opto**, -are, -avi, -atum, 1 v. a. *to wish*, 13, 43; 18, 66; 20, 74.
- opus**, -ēris, n. *a work, a deed, employment*, 5; 13; 9, 29; *need* 1, 3; 20, 74.
- orācūlum**, -i, n. *an oracle, the answer of an oracle*, 21, 78.
- orātīō**, -ōnis, f. *a speech, an oration*, 6, 16; *a discourse in proof of something, a pleading*, 1, 3; 18, 62.
- orātōr**, -ōris, m. *a speaker, an orator*, 6, 20.
- orbo**, -are, -avi, -atum, 1 v. a. *to deprive, to bereave*, 6, 17.

- ordō, -īnis, m. *a row*, 15, 53 ; 16, 57 ; 17, 59.
- ōrigō, -īnis, f. *origin*: *Origines*, the title of a book of Cato's, 11, 38.
- ōrlor, -īri, ortus, 4 dep. v. n. *to rise*, 15, 53.
- ortus, -ūs, m. *a growing, sprouting*, 15, 52.
- ostendo, -ēre, -ndi, -nsum, 3 v. a. *to show, to point out*, 15, 53 ; 19, 70.
- ōtīōsus, -a, -um, adj. *at leisure*, 14, 49 ; 23, 82.
- pābūlum, -i, n. *food, provender*, 14, 49.
- pactum, -i, n. [*paciscor*] *a way, a method*, 9, 28.
- paenē, adv. *almost*, 5, 14 ; 21, 77.
- palma, -ae, f. *a palm, a crown of victory*, 6, 19.
- pamplnus, -i, m. and f. *a tendril*, 15, 53.
- pār, pāris, adj. *like, equal*, 3, 7.
- pārēo, -ēre, -ui, 2 v. n. *to obey*, 1, 2 ; 2, 5.
- pārīo, -ēre, pēpēri, partum, 3 v. a. *to beget, to produce, to obtain*, 19, 21.
- pārītēr, adv. *equally, contemporaneously*, 14, 50.
- pars, partis, f. *part, portion, side*, 15, 52: *partes*, *a part in a play*, 2, 5.
- pārum, adv. *not sufficiently*; subst. indeclin. n. *not enough*, 1, 3.
- parvūlus, -a, -um, adj. [*dimin. of parvus*] *small, mean, insignificant*, 14, 48.
- parvus, -a, -um, adj. *small*.
- pastus, ūs, m. *pasturing, feeding*, 15, 54.
- pātēr, -tris, m. *a father*, 12, 41 etc.
- pātientia, -ae, f. *endurance, persistence*, 4, 10.
- patria, -ae, f. *a fatherland, country*, 12, 40.
- patrūus, -i, m. *a father's brother, an uncle*, 11, 37 ; 23, 83.
- paucus, -a, -um, adj. *few*, 19, 59.
- paulum, adv. *a little*, 10, 33.
- paupertās, -tātis, f. *poverty*, 5, 15.
- pax, pācis, f. *peace*, 6, 16.
- pectus, -tōris, n. *a breast*, 1, 1.
- pēcūs, -ūdis, f. *a sheep*, 15, 54.
- pēdestēr, -tris, -tre, adj. *on foot, on land*, 5, 13.
- pēnārius, -a, -um, adj. *belonging to provisions*: *cella p. store cupboard*, 16, 56.
- per, prep. [*acc.*], *through, by means of*.
- pērācerbus, -a, -um, adj. *very bitter*, 15, 53.
- pēractiō, -ōnis, f. *a complete performance*, 23, 86.
- pērāgo, -ēre, -ēgi, -actum, 3 v. a. *to perform, to act throughout*, 18, 64 ; 19, 70.
- percipio, -ēre, -cēpi, -ceptum, 3 v. a. *to conceive in the mind*, 12, 41; *to learn*, 7, 21: *to gather, to harvest*, 7, 24 ; 19, 70.
- percontor, -ari, -atus, 1 dep. v. n. *to ask, to put questions*, 6, 20.
- perditus, -a, -um, adj. *abandoned, wicked*, 12, 42.
- perdo, -ēre, -didi, -ditum, 3 v. a. *to lose*, 7, 21.

perdūco, -ēre, -uxi, -uctum, 3 v. a. *to keep up, to continue*, 17, 60.

pereo, -ire, -ivi or -iī, -itum, 4 v. n. *to perish*, 10, 31.

perfectus, -a, -um, adj. *perfect, consummate*, 2, 4.

permāneo, -ēre, -nsi, -nsum, 2 v. n. *to be permanent, to remain*, 7, 22; 12, 41; 22, 80.

permulceo, -ēre, -mulsi, -mulsum, 2 v. a. *to soothe, to console*, 2, 4.

persaepe, adv. *very often*, 9, 28.

persēquor, -i, -sēcūtus, 3 dep. v. a. *to go through, to retail*, 6, 16; *to follow up, to put a finishing stroke to*, 6, 19; *to give a list of, to go through*, 16, 55.

perspicuus, -a, -um, adj. *clear*, 22, 80.

perstūdiōsus, -a, -um, adj. *very eager for, very fond of*, 1, 3.

persuādeo, -ēre, -suāsi, -suāsum, 2 v. a. *to persuade, to convince*, 13, 43; 21, 78; 22, 80.

pertīneo, -ēre, -ūi, 2 v. n. *to belong, to pertain*, 7, 24; 16, 56; 23, 82.

pērūtīlis, -e, adj. *very useful*, 17, 52.

pervēnio, -ire, -vēni, -ventum, 4 v. n. *to arrive*, 2, 6; 23, 86.

perversitās, -tātis, f. *perversity, wrong-headedness*, 2, 4.

pēs, pēdis, m. *a foot*, 10, 34.

pestifer, -era, -erum, adj. *pestilent, destructive*, 12, 41.

pestis, -is, f. *a pest, destruction*, 12, 39.

pēto, -ēre, -īvi or -īi, -ītum, 3 v. a. *to seek*, 13, 43.

pētulantia, -ae, f. *wantonness*, 11, 36.

philōsōphīa, -ae, f. *philosophy*, 1, 2.

philōsōphus, -i, m. *a philosopher*, 4, 12; 7, 22; 23, 86.

pīō, adv. *piously*, 22, 81.

piētās, -tātis, f. *piety*, 23, 85.

pīla, -ae, f. *a ball*, 16, 58.

piscis, -is, m. *a fish*, 13, 44.

plāceo, -ēre, -cui, -cītum, 2 v. n. and a. *to please*, 19, 70; *impers. placet, it pleases: si placet, if you please*, 23, 82.

plācidus, -a, -um, adj. *pleasing, peaceful*, 5, 13.

plānē, adv. *plainly, quite*, 4, 10; 22, 81.

planta, -ae, f. *a cutting, a slip*, 15, 52.

plaudo, -ēre, -ausi, -ausum, 3 v. n. *to clap the hands, to applaud*, 19, 70.

plausus, -ūs, m. *a clapping of the hands, applause*, 18, 64.

plebs, plēbis, f. *people, the Plebs*, 4, 11.

plēnus, -a, -um, adj. *full*, 1, 1.

plērīque, -aeque, -aque, adj. *very many, most*, 2, 4; 21, 78.

plērumque, adv. *more often than not, generally*, 15, 51.

plūrimus, -a, -um, superl. adj. *the greatest number, most*, 17, 61.

plūs, -ūris [comp. of multus], adj. *plūris, of more value*, 17, 61; 19, 66; subst. n.

- more, a greater amount, 17, 60: in plur. plures, plura, subst. and adj. more, 1, 3: adv. any more, 9, 27.*
- pōcūlum**, -i, n. *a cup, 13, 44.*
- poenitet**, -ēre, -uit, 2 impers. *v. it repents one, 6, 19; 23, 84.*
- pōēta**, -ae, m. *a poet, 2, 5.*
- polliceor**, -ēri, -icītus, 2 dep. *v. n. to make a promise, 2, 6.*
- pōmārium**, -i, n. *an apple orchard, 15, 54.*
- pōmum**, -i, *an apple, 19, 71.*
- pondus**, -ēris, n. *weight, 16, 55.*
- pōno**, -ēre, -ōsui, -ōsītum, 3 *v. a. to place, to reckon, 4, 10.*
- pontifex**, -fīcis, m. *a priest, one of the College of Pontifices, 7, 22: Pontifex Maximus, the head of the College, 17, 61.*
- pontificius**, -a, -um, adj. *belonging to, or, concerning the Pontifices, 11, 38.*
- pōpūlus**, -i, m. *a people, 12, 41; 17, 61.*
- portūs**, -ūs, m. *a port, a harbour, 19, 71.*
- post**, prep. [acc.], *after, 16, 16; adv. after, later; followed by quam, 4, 10.*
- postēā**, adv. *afterwards, 5, 13; 17, 61.*
- postērītās**, -tātis, f. *posterity, 23, 82.*
- postērus**, -a, -um, adj. *posterior, coming after: posterī, posterity, 7, 25.*
- postūlo**, -are, -avi, -atum, 1 *v. a. to demand, to expect, 11, 34.*
- pōtīō**, -ōnis, f. *a drinking, 11, 36; 14, 46.*
- pōtīor**, -īri, -ītus, 4 dep. *v. n. to become possessed of, to get possession, 12, 39; 14, 48.*
- pōtīus** [pōtē], adv. *rather, 11, 35; 23, 84.*
- praeceptum**, -i, n. *a precept, a rule, 4, 12; 8, 26.*
- praecido**, -ēre, -cīdi, -cīsum, 3 *v. a. to cut short, 16, 57.*
- praecipio**, -ēre, -cēpi, -ceptum, 3 *v. a. to enjoin, to instruct, 9, 28.*
- praeclārē**, adv. *admirably, splendidly, 4, 10.*
- praeclārus**, -a, -um, adj. *admirable, splendid, 4, 12; 5, 14; 16, 55: praeclarior, -ius, 9, 29.*
- praedico**, -are, -avi, -atum, 1 *v. a. to speak openly, to harangue, 10, 31.*
- praedīco**, -ēre, -ixi, -ictum, 3 *v. a. to predict, to foretell, 14, 49.*
- praeditus** [do], -a, -um, adj. *endowed with, possessed of, 8, 26; 17, 61.*
- praelium**, -i, n. *a battle, 12, 41.*
- praemium**, -i, n. *reward, 1, 1; 18, 64.*
- praescribo**, -ēre, -psi, -ptum, 3 *v. a. to lay down a rule, to prescribe, 6, 13; to write out for public use, 9, 27.*
- praesertim**, adv. *especially, 2, 6; 17, 61; 23, 86.*
- praesidium**, -i, n. *intrenchment, post, 20, 72.*
- praestābīlis**, -e, adj. *choice-worthy, excellent; praestabilior, -ius, 12, 40.*

praestans, -ntis, adj. *excellent, eminent*, 17, 59: **praestantior**, -ius, 4, 11; 10, 23; 23, 85.

praestringo, -ĕre, -nxi, -ictum, 3 v. a. *to blind*, 12, 42.

praesum, -esse, -fui, irreg. v. n. *to be at the head of*, 9, 30.

praetĕrĕā, adv. *besides*, 18, 65; 21, 78.

praetĕritus, -a, -um [prae-tereo], adj. *past*, 2, 4; 19, 69, 70.

prĕtum, -i, n. *a meadow*, 15, 54; 16, 56.

primĕrius, -a, -um, adj. *of the first rank*, 17, 61.

primō, adv. *at first*, 15, 53.

primum, adv. *in the first place*, 2, 4; 13, 45: *for the first time*, 4, 10.

primus, -a, -um, ordinal num. adj. *first: in primis, among the first, especially*, 2, 4; 6, 20; 12, 39; 17, 60; 18, 64.

principĕtus, -ūs, m. *the lead, the right of being first*, 18, 64.

principium, -i, n. *the beginning*, 21, 78.

pristinus, -a, -um, adj. *early, pristine*, 10, 34.

privĕtus, -a, -um, adj. *private*, 7, 22; 12, 42; 13, 44.

privo, -are, -avi, -atum, 1 v. a. *to deprive*, 5, 15.

pro, prep. [abl.] *for, in behalf of*, 2, 6; 4, 11; *in proportion to*, 9, 27.

prōbĕ, adv. *well*, 5, 14.

prōbo, -are, -avi, -atum, 1 v. a. *to approve*, 11, 38; 18, 65; 19, 70; *to prove*, 23, 86.

probrum, -i, n. *disgrace*, 12, 42.

prōbus, -a, -um, adj. *good, moral*, 11, 86.

prōcĕdo, -ĕre, -cessi, -cessum, 3 v. n. *to proceed, to advance*, 7, 21; 14, 50; 19, 70.

prōcĕritās, -tātis, f. *tallness, height*, 17, 59.

prōcĕrĕo, -are, -avi, -atum, 1 v. a. *to produce*, 15, 52.

prōcūl, adv. *far, far off*, 5, 15.

prōdītīō, -ōnis, f. *a handing over, treason*, 12, 40.

prōdo, -ĕre, -dīdi, -dītum, 3 v. a. *to hand down*, 7, 25; 18, 63.

prōdūco, -ĕre, -uxi, -uctum, 3 v. a. *to prolong*, 14, 46.

prōfectō, adv. *certainly*, 13, 43; 23, 83; *at once, thereupon*, 5, 13.

prōficiſcor, -i, -fectus, 3 dep. v. n. *to set out*, 20, 75; 23, 83.

prōfiteor, -ĕri, -fessus, 2 dep. v. a. *to profess*, 13, 43.

prōfūgio, -ĕre, -fūgi, -fūgitum, 3 v. n. *to run away, to escape*, 14, 47.

prōgrĕdior, -i, -gressus, 3 dep. v. n. *to advance*, 13, 45.

prōpĕgātio, -ōnis, f. *propagation*, 15, 53.

prōpĕgō, -inis, f. *a layer*, 15, 52.

prōpĕ, adv. *near, nearly*: **propius**, 19, 71; 21, 77: **proximē**, 15, 51.

prōprius, -a, -um, adj. *proper, peculiar*, 11, 35.

propter, prep. [acc.], *on account of*, 14, 46; adv. *near at hand, close*, 14, 48.

prospicio, -ĕre, -exi, -ectum, 3 v. a. *to look forward to*, 23, 82; v. n. *to take thought for, to be anxious beforehand*, 8, 25.

prōsum, **prōdesse**, **proiūi**, irreg. v. n. *to be of advantage*, 7, 24.

provēho, -ĕre, -exi, -ectus, 3 v. a. *to carry forward, to prolong, to advance*, 4, 10; 9, 27; 16, 55.

provēnio, -ire, -vēni, -ventum, 4 v. n. *to come forward*, 6, 20.

prōverbium, -i, n. *a proverb*, 3, 7; 10, 32.

proximē, superl. adv. *next, nearest*, 15, 51; *last, most recently*, 7, 22.

proximus, -a, -um, superl. adj. [see **prōpē**] *nearest*, 12, 42.

prūdēns, -ntis, **prūdēntior**, -ius, adj. *prudent*, 14, 50; 19, 67.

prūdēntia, -ae, f. *prudence, good sense*, 1, 1; 6, 20; *practical or legal knowledge*, 9, 27; *foreknowledge*, 21, 78.

pūbesco, -ĕre, **pūbui**, 3 incept. v. n. *to be coming to full growth*, 15, 5.

pūēr, -ĕri, m. *a boy, a child*, 10, 33.

pūērītia, -ae, f. *boyhood, childhood*, 2, 4 etc.

pugna, -ae, f. *a battle*, 5, 13.

pugno, -are, -avi, -atum, 1 v. n. *to fight*, 11, 35.

pulchēr, -chra, -chrum; **pulchrior**, -ius, adj. *beautiful*, 15, 53.

pulchritūdō, -īnis, f. *beauty*, 22, 81.

puppis, -is, f. *the stern of a vessel*, 6, 17.

pūrē, adv. *with purity*, 5, 13.

purpūra, -ae, f. *a purple garment*, 17, 59.

pūrus, -a, -um, adj. *clean, pure*, 17, 59; 22, 80.

pūto, -are, -avi, -atum, 1 v. a. *to think, to believe*, 7, 24.

quādrāgintā, indeclin. num. adj. *forty*, 17, 60.

quādreñnium, -i, n. *a space of four years*, 4, 10; 9, 30.

quaero, -ĕre, **quaesivi**, **quaesitum**, 3 v. a. *to seek, to enquire*, 7, 22, 25; 20, 76.

quaeso, -ĕre, **quaesivi**, or -i, 3 v. a. *to pray, to beg*, 17, 59.

quaestor, -ōris, m. *a quaestor, a financial officer either at Rome or serving under the commander of an army or of a province*, 10; 32; 13, 55.

quālis, -e, adj. *correlative of talis, such as*, 8, 26; *without talis*, 5, 13; *as a relative, of what kind*, 2, 6.

quam, adv. *how*, 5, 15; *after comparatives, than*, 9, 27 etc.; *with superlatives, as much as possible*, 14, 46 etc.

quamquam, conj. *although, though as a fact*, 9, 30; 13, 44; 14, 47.

quamvis, conj. and adv. *although, however much*, 2, 4; 7, 25.

quandō, adv. and conj. *when, at what time*, 11, 38.

quantus, -a, -um, adj. *how great*, 5, 15; *correlative of tantus, as great as*, 12, 41; 17, 60; *how great!* 4, 12:

- quanti**, of *what value?* 14, 49.
- quartum**, adv. *for the fourth time*, 4, 10.
- quartus**, -a, -um, ordin. num. adj. *fourth*, 5, 13.
- quē**, enclit. conj. *and*, see **et**: *and so, accordingly*, cp. 9, 28; 14, 46: **isque**, *and that too*, 10, 33.
- quemadmōdum**, adv. *as, in the manner which*, 7, 22.
- quērēlla**, -ae, f. *a complaint*, 3, 7.
- quī**, quae, quōd, gen. cūjus, I. relat. pron. *who, which*. II. interrog. adj. *which? what?* or in indirect questions, *who, which, what*. **quod aiunt**, *as the saying is*, 7, 21.
- quī**, adv. [old abl. of **qui**] *how? in what way?* 2, 4; 20, 74.
- quā**, conj. *because*, 21, 78 etc.
- quicunque, quaecunque, quodcunque**, indef. pron. *whosoever, whatsoever*.
- quīdam, quaedam, quoddam**, pron. *a certain one*.
- quīdem**, adv. *indeed*, 2, 3; 15, 51 etc.: **ne...quīdem**, see **ne**.
- quiesco**, -ēre, -ēvi, -ētum, 3 incept. v. n. *to grow quiet, to rest*, 4, 11; 5, 14.
- quīetē**, adv. *quietly*, 5, 13.
- quīētus**, -a, -um, adj. *quiet*, 6, 7; 7, 22; 9, 28; 23, 82.
- quīn**, conj. [**qui. non**], *but that, lest, by which the less*, after words of doubt as **dubito** and **dubium**, 10, 31; 12, 41; 21, 78: **quīn etiam**, *nay more*, 18, 63; 19, 67.
- quīncunx**, -neis, m. (lit. *five twelfths of an as*), *trees planted in groups of five*, 17, 59.
- quīnquē**, indecl. num. adj. *five*, 5, 13; 11, 37.
- quīnquennium**, -i, n. *a space of five years*, 5, 13.
- quīntus**, -a, -um, ordinal num. adj. *fifth*, 4, 10.
- quī**, quae and quā, **quīd**, interrog. pron. *who? what? what sort of?* 4, 11; in conditional sentences, *anyone*, as **si quī**, 1, 1; 23, 83; **sive quī**, 12, 40; **quod si quem**, 14, 46; **haud quī**, 23, 83; with suffix **quam**, **quisquam**, in neg. and interrog. sentences, *anyone*, 8, 25.
- quīspīam, quaequīam, quodquīam** [**quīdquīam**, subst.], *someone*, 3, 8.
- quīsqūe, quaequē, quodquē** and **quīdquē**, indef. pron. *each*, especially with superlative adjectives, 13, 43; 23, 82.
- quīsqūis, quodquod** [**quīdquīd**, subst.], *whosoever, whatsoever*, 15, 52.
- quīvis, quaevis, quīdvis**, indef. pron. *any one you please, anyone*, 15, 52.
- quō**, adv. *whither? to which place*, 6, 16; 23, 85; *whereby*, 1, 3; **quō magis**, *whereby the more*, 12, 41; **quō diutius**, *whereby the longer*, 22, 80; *in proportion as*, 19, 71; **eo...quō**, 21, 77.
- quōā**, adv. *as far as, as long as*, 4, 11; 20, 72.

- quōcirca, adv. *wherefore, on which account*, 2, 5; 12, 41.
- quod, conj. *because, in that*, 3, 7: quod si, *but if*, 14, 46.
- quōminūs, conj. *that not*, 17, 60.
- quōmōdō, adv. *in which way, how*, 4, 11; 6, 18.
- quondam, adv. *formerly*, 18, 62.
- quōniam, adv. *since*, 2, 5; 13, 44; 17, 59.
- quōquē, adv. *also*, 14, 46.
- quorsūs or quorsum [quoversum] *to what end?* 5, 13; 12, 42; 13, 44.
- quōtiens, adv. *how often*, 14, 49.
- quum, see cum.
- rāmus, -i, m. *a bough*, 15, 32.
- ratiō, -ōnis, f. *reason, the faculty of reason*, 12, 41, 42; *a method*, 2, 6: *habere rationem, to take account of*, 11, 36, ep. 15, 51.
- rēcēdo, -ēre, -cessi, -cessum, 3 v. n. *to retire, to leave*, 16, 56.
- rēcens, -ntis, adj. *new, fresh*, 20, 72.
- rēcīpio, -ēre, -cēpi, -ceptum, 3 v. a. *to take again, to recover*, 4, 10; *to receive*, 18, 62.
- rēcīto, -are, -avi, -atum, 1 v. a. *to read or recite aloud*, 7, 22.
- rēcōquo, -ēre, -xi, -ctum, 3 v. a. *to boil up again*, 23, 83.
- rēcōrdātiō, -ōnis, f. *recollection, a recalling to mind*, 3, 9.
- rēcōrdor, -ari, -atus, 1 dep. v. a. *to recall to mind*, 5, 13; 20, 74; 21, 78.
- rectē, adv. *rightly*, 17, 59; 20, 72.
- rectus, -a, -um, adj. *upright, right*, 6, 10; 18, 64.
- rēcūso, -are, -avi, -atum, 1 v. a. *to refuse*, 23, 83.
- reddo, -ēre, -didi, -ditum, 3 v. a. *to give back*, 15, 51.
- rēdēo, -ire, -ivi or -ii, -itum, 4 v. n. *to go back, to return*, 19, 67.
- rēdīco, -ēre, -uxi, -ctum, 3 v. a. *to lead back, to bring back*, 18, 63: *in gratiam redire, to be reconciled*, 16, 56.
- rēfercō, -ire, -ersi, -ertum, 4 v. a. *to stuff, to fill full*, 16, 56.
- rēfēro, -ferre, rettūli, rēlatum, 3 v. a. *to carry back, to refer*, 13, 43.
- rēfīcō, -ēre, -fēcī, -fectum, 3 v. a. *to restore*, 11, 36.
- rēfrīgērātiō, -ōnis, f. *a making cool, a refrigeration*, 14, 46.
- rēgālis, -e, adj. *royal*, 17, 59.
- regno, -are, -avi, -atum, 1 v. n. *to reign*, 19, 69.
- regnum, -i, n. *royal power*, 16, 57; *a realm*, 12, 41.
- rēgo, -ēre, -xi, -ctum, 3 v. a. *to rule*, 11, 37; 22, 81.
- rēlaxo, -are, -avi, -atum, 1 v. a. *to loosen, to release*, 22, 81.
- rēllgātiō, -ōnis, f. *a tying up*, 15, 53.
- rēlinquo, -ēre, -liqui, -lictum, 3 v. a. *to leave, to abandon*, 21, 78.
- rēlliquus, -a, -um, adj. *left*,

- remaining: reliquum, -i, n. the remainder, 20, 72.*
- rēmāneo, -ēre, -nsi, -nsum, 2 v. n. to remain, 19, 69.*
- rēmīniscor, -i, 3 dep. v. n. and a. to recall, to remember, 21, 78.*
- rēmīssus, -a, -um, adj. released from control, 22, 81; gentle, 9, 28.*
- rēpastinātīō, -ōnis, f. a digging up again, 15, 53.*
- rēpentē, adv. suddenly, without preparation, 18, 62.*
- rēpērio, -īre, reppēri, rēpertum, 4 v. a. to find, 12, 41.*
- rēpūdīo, -are, -avi, -atum, 1 v. a. to reject, 16, 55.*
- rēpūērasco, -ēre, 3 incept. v. n. to become a child again, 23, 83.*
- rēpugno, -are, -avi, -atum, 1 v. n. to fight against, to resist, 2, 5; 19, 71.*
- rēquies, -ētis, acc. requiem or -ētem, f. repose, rest, 15, 52.*
- rēquīro, -ēre, -quīsivī, -quīsītum, 3 v. a. to seek for, 20, 75; 10, 33; to miss, 9, 30.*
- rēs, rēi, f. a thing: res gerendae, business, 5, 15; 6, 17, ep. 22, 79; res capitalis, a capital charge, 12, 42: res rusticae, farming, 15, 54; res venereae, lasciviousness, 14, 47: property, 1, 1; res familiaris, private property, 7, 22; 17, 59: the public prosperity, 4, 10: re, adverbial, practically, 23, 86.*
- rēservo, -are, -avi, -atum, 1 v. a. to keep in store, to reserve, 6, 19.*
- rēsisto, -ēre, -stīti, 3 v. n. to resist, to stand against, 11, 35.*
- respecto, -are, -avi, -atum, 1 v. a. to look back upon, 23, 85.*
- respondeo, -ēre, -ndi, -nsum, 2 v. a. and n. to answer, 1, 3; 7, 25; 20, 72.*
- responsum, -i, n. an answer, 5, 14.*
- respublica, -ae, f. the Republic, the state, public business, 6, 15, 20, etc.*
- restituo, -ēre, -di, -itum, 3 v. a. to restore, 4, 10; 6, 20.*
- resto, -are, -stīti, 1 v. n. to remain, to be over, 18, 65.*
- rētardo, -are, -avi, -atum, 1 v. a. to make slow, to retard, 16, 57.*
- rētīneo, -ēre, -ui, -entum, 2 v. a. to maintain, to keep, 11, 38.*
- rētrāho, -ēre, -xi, -ctum, 3 v. a. to drag back, 23, 83.*
- rēvertor, -i, -rsus, 3 dep. v. n. to return, 13, 55; 19, 69.*
- rex, rēgis, m. a king, 17, 59.*
- rīdeo, -ēre, rīsi, rīsum, 2 v. n. to laugh, 4, 11.*
- rīte, adv. rightly, 17, 59.*
- rōbūr, -ōris, n. strength, 10, 34.*
- rōbustus, -a, -um, adj. strong, robust, 11, 37.*
- rōro, -are, -avi, -atum, [ros], 1 v. n. to drop, to trickle, 14, 46.*
- rostra, -ōrum, n. the Rostra, the platform or pulpit between the Comitium and Forum, supported by the columna rostrata, on which the Roman orators stood to address the people, 10, 32.*

rūga, -ae, f. *a wrinkle*, 18, 62.
rūmor, -ōris, m. *rumour*, 4, 10.
rusticus, -a, -um, adj. *of the country, rustic*, 7, 24; 20, 75; 15, 54.
sācēr, sacra, sacrum, adj. *sacred*: sacra, -orum, n. *sacred rites, festival*, 13, 45.
sācerdōtium, -i, n. *the office of priest, priesthood, membership of the College of Sacerdotes*, 7, 30; 17, 61.
saeculum [saeculum, 7, 24], -i, n. *an age, a generation*, 15, 54.
saepē, adv. *often*, 3, 7 etc.: saepius, saepissimē, 10, 31.
saepēnūmērō, adv. *frequently*, 1, 3.
saltus, -ūs, m. *leaping*, 6, 19.
sālūbris, -e, adj. *salubrior, -ius, healthy*, 16, 57.
sālūs, -ūtis, f. *safety*, 4, 10.
sālūtāris, -e, adj. *healthy, beneficial to health*, 16, 56.
sālūto, -are, -avi, -atum, 1 v. a. *to salute*, 7, 21.
Samnītis, -is, adj. *of Samnium, a Samnite*, 12, 4: Samnītes, -ium, m. *the Samnites*, 13, 43; 16, 55.
sānē, adv. *certainly*, 6, 16: *haud sane, not at all*, 2, 4; 23, 83.
sāpiens, -ntis, adj. *wise*, 22, 79 etc.; sapientissimus, 21, 78: subst. *a wise man, a philosopher*, 15, 51.
sāpiēntēr, adv. *wisely*, 1, 2.
sāpiēntia, -ae, f. *wisdom, philosophy*, 2, 4; 12, 42 etc.
sarmentum, -i, n. *a twig, a cutting*, 15, 52.
sāt [8, 25; 14, 48] and sātīs

[19, 70], adv. *enough, sufficiently*: or as n. subst. followed by gen., *enough*.
sātiētās, -tātis, f. *satiety, weariness*, 20, 76; 23, 83.
sātio, -are, -avi, -atum, 1 v. a. *to satiate*, 14, 47; 15, 41.
sātūrītās, -tātis, f. *fulness, abundance*, 16, 56.
sātus, -ūs, m. *planting*, 15, 52.
scando, -ēre, -ndi, -nsum, 3 v. a. *to climb*, 6, 17.
scēlus, -ēris, n. *wickedness, a crime*, 12, 39.
scēna, -ae, f. *a stage*, 18, 65.
sciēntia, -ae, f. *knowledge*, 4, 12.
scilicēt, adv. *that is to say, of course*, 8, 26.
scio, -ire, īvi, -itum, 4 v. a. *to know*, 1, 2.
scortum, -i, n. *a harlot*, 12, 42; 14, 50.
se, see sui.
sēcum [se. cum], *to himself, apart from others*, 14, 49.
sēcundum, adv. *according to*, 19, 71.
sēcūris, -is, f. *an axe*, 12, 42.
sēd, conj. *but*, 1, 2 etc.
sēdeo, -ēre, sēdi, sessum, 2 v. n. *to sit*, 18, 63.
sēgēs, -ētis, f. *a corn field*, 15, 54.
semper, adv. *always*, 8, 26 etc.
sēnātus, -ūs, m. *the Senate*, 6, 16; 12, 42.
sēnectūs, -tūtis, f. *old age*, 1, 1 etc.
sēnesco, -ēre, -nūi, 3 incept. v. n. *to grow old*, 6, 20; 11, 38.

- sēnex**, **sēnis**, *m.* *an old man.*
sēnillis, -e, *adj.* *belonging to an old man, senile*, 9, 30; 18, 65.
sēnium, -i, *n.* *the weakness of old age, old age*, 5, 14.
sensim, *adv.* *gradually*, 11, 38; 15, 51.
sensus, -ūs, *m.* *sensation, sense, feeling*, 11, 30; 14, 46; 20, 72, 74.
sententia, -ae, *f.* *opinion*, 6, 16; *a formal expression of opinion in the Senate or elsewhere*, 6, 17, 19; 17, 61; *a vote, a giving a vote*, 7, 22; 18, 64.
sentina, *ae, f.* *bilge-water*, 6, 17.
sentio, -ire, -nsī, -nsum, 4 *v. a.* *to feel, to perceive*, 2, 4; 8, 25; 21, 77.
septem, *indeclin. num. adj.* *seven*, 5, 13; *septemdecim, seventeen*, 6, 16.
sēptimus, -a, -um, *ordinal num. adj.* *seventh*, 11, 38.
septuāgintā, *indeclin. num. adj.* *seventy*, 5, 14.
sēpulcrum, -i, *n.* *a tomb, a grave*, 7, 21; 17, 61.
sēpultūra, -ae, *f.* *burial*, 20, 75.
sēquor, -i, *sēcūtus*, 3 *dep. v. a.* *to follow, to keep in view*, 11, 38.
sermō, -ōnis, *m.* *a discourse, speech*, 1, 3 etc.; *style*, 9, 28.
sēro, -ēre, *sēvi*, *sātum*, 3 *v. a.* *to sow, to plant*, 7, 24; 17, 59.
serpo, -ēre, -psi, -ptum, 3 *v. n.* *to creep, to spread*, 15, 52.
servo, -are, -avi, -atum, 1 *v. a.* *to keep, to preserve*, 22, 81.
seu, *see sive.*
sēvēritās, -tātis, *f.* *gravity*, 18, 65.
sex, *indeclin. num. adj.* *six*, 14, 50; 17, 60.
sexāgintā, *indeclin. num. adj.* *sixty*, 5, 14.
sextus, -a, -um, *ordinal num. adj.* *sixth*, 17, 60.
si, *conj.* *if*; **si quem**, 14, 46; **siquidem**, *since*, 16, 56; 12, 41; **sin**, *but if*, 23, 86; 19, 70.
sic, *adv.* *thus, so*, 2, 4 etc.; **sicut**, *as, like*, 1, 2; 14, 47; **sic...quasi**, 8, 26.
siccitās, -tātis, *f.* *dryness, absence of unhealthy humours*, 10, 34.
significo, -are, -avi, -atum, 1 *v. a.* *to indicate, to mean*, 19, 70.
silvesco, -ēre, 3 *incept. v. n.* *to grow into a wood, to become bushy*, 15, 52.
similis, -e, *adj.* *like*; with *gen.* 10, 31; with *dat.* 22, 80; followed by *ut si*, 6, 17.
simplex, -ycis, *adj.* *simple, single*, 10, 33; 21, 78.
simul, *adv.* *at the same time.*
sin, *see si.*
siquidem, *adv.* *see si.*
sītis, -is, *f.* *thirst*, 8, 26.
sivē [or **seu**], *conj.* *whether, or, sive quis*, 12, 40.
sōcēr, -ēri, *m.* *a father-in-law*, 6, 15.
sōcīus, -i, *m.* *an ally*, 17, 59.
sōdālis, -is, *m.* *a comrade, a member of the same club*, 13, 55.

södālltās, -tātis, f. *a collection of comrades, a club*, 13, 55.

sōl, sōlis, m. *the sun*, 14, 49.

sōleo, -ēre, sōlītus, 2 v. n. *to be wont*, 2, 4 etc.

sollers, -rtis, adj. *sollertior*, -ius, *skilful*, 15, 54.

sollertia, -ae, f. *skill, cleverness*, 17, 59.

sollīcīto, -are, -avi, -atum, 1 v. a. *to trouble, to cause anxiety to*, 1, 1.

solum, adv. *only*; **nonsolum**... **verum etiam**, 23, 85: **non solum**... **sed** 1, 1; 3, 9; or **sed etiam**, 4, 12; 9, 28.

sōlus, -a, -um, gen. -īus, adj. *alone*, 11, 36 etc.

somnīcūlōsus, -a, -um, adj. *sleepy, drowsy*, 11, 36.

somnus, -i, m. *sleep*, 22, 80.

spargo, -ēre, -rsi, -rsum, 3 v. a. *to scatter*, 15, 51; 21, 77.

spātium, -i, n. *a space*, 17, 60; *a racecourse*, 5, 14; 23, 83.

spēcīēs, -ēi, f. *appearance, beauty*, 16, 57.

specto, -are, -avi, -atum, 1 v. a. *to look at, to examine*, 14, 48.

sperno, -ēre, sprēvi, sprētum, 3 v. a. *to spurn, to despise*, 3, 7; 13, 43.

spēro, -are, -avi, -atum, 1 v. a. *to hope for*, 19, 68 etc.

spēs, -ēi, f. *hope*, 20, 72.

spīcum, -ī, n. [collat. form of spīca] *an ear of corn*, 15, 51.

spīritus, -ūs, m. *breath*, 9, 27; 11, 38.

splendesco, -ēre, 3 incept. v. n.

to shine, to become brilliant, 9, 28.

splendīdē, adv. *splendidly*, 18, 64.

splendōr, -ōris, m. *glory, splendour*, 3, 8.

spontē [abl. of spons], **sua sponte**, *for itself, on its own account*, 13, 43; *voluntarily, spontaneously*, 19, 71.

stādium, -i, n. *racecourse*, 10, 33.

stātīō, -ōnis, f. *post, guard*, 20, 72.

stercōro, -avi, -atum, 1 v. a. *to dung, to manure*, 15, 54.

stīpendium, -i, n. *military pay, hence, term of military service*, 14, 49.

stīpo, -are, -avi, -atum, 1 v. a. *to crowd, to surround*, 9, 28.

stīrps, -pis, f. *a stock, stem*, 15, 51.

sto, stare, stēti, stātum, 1 v. n. *to stand, to be firm*, 6, 16.

Stōīcus, -i, m. *a Stoic*, 7, 23; -a, -um, adj.

struo, -ēre, -xi, -ctum, 3 v. a. *to build, to construct*, 15, 51.

stūdiōsē, adv. *diligently, eagerly*, 17, 59.

stūdiūm, -i, n. *study*, 14, 49; *a pursuit*, 5, 13; *zeal*, 7, 22, 3; *affection*, 9, 28.

stultītia, -ae, f. *folly*, 2, 4; 11, 36.

stuprum, -i, n. *debauchery*, 12, 39.

suāda, -ae, f. *persuasiveness*, 15, 50.

suādeo, -ēre, suāsi, suāsum, 2 v. a. *to advise, to support a law*, 5, 14.

suāsōr, -ōris, m. *an adviser, a supporter* (of a law), 4, 10.

suāvitas, -tātis, f. *sweetness, pleasant odour*, 10, 31; 17, 59; 19, 70.

sub, prep. [acc. and abl.], *under*.

sūbigo, -ēre, -ēgi, -actum, 3 v. a. *to bring under, to subdue*, 15, 51; 17, 59.

sūbitō, adv. *suddenly*, 11, 38.

subvēnio, -ire, -vēni, -ventum, 4 v. n. *to come to the aid of, to support*, 11, 36.

succidia, -ae, f. *a flitch*, 16, 56.

succumbo, -ēre, -cūbui, -cūbitum, 3 v. n. *to succumb, to give way to*, 11, 37.

sūcūs, -i, m. *juice, sap*, 15, 53.

sui, se, sibi, reflex. pron. *himself, herself, itself, themselves*, 2, 4 etc.

sum, es, est, esse, fūi, fūtūrus, v. n. *to be*, 1, 1 etc.; *futurum est*, 2, 6.

summus, -a, -um (superus), superl. adj. *highest, greatest, most excellent*, 6, 19; 10, 34; 17, 59; 21, 77; *topmost, a summo sc. lectulo*, 14, 46; *last*.

sūp̄rior, -ōris [supra, sūp̄erus], comp. adj. *former, preceding*, 8, 26; 6, 16; 18, 62.

sūp̄ero, -are, -avi, -atum, 1 v. a. *to conquer, to overcome*, 12, 41.

sūpervacāneus, -a, -um, adj. *superfluous, extra, belonging to leisure hours*, 16, 56.

supplicium, -i, n. *punishment, torture*, 20, 75.

sūpr̄emus, -a, -um, superl. adj. [supra, superus], *last*, 5, 14.

suscipio, -ēre, -cēpi, -ceptum, 3 v. a. *to undertake*, 12, 40; 23, 82.

suspīcor, -ari, -atus, 1 dep. v. a. *to suspect*, 1, 1.

sustento, -are, -avi, -atum, 1 freq. v. a. *to support*, 6, 20.

sustineo, -ēre, -tīnui, -tentum, 2 v. a. *to carry, to hold up, to support*, 2, 4; 10, 33; 11, 34.

sūus, -a, -um, reflex. poss. pron. *his, her, its or their own*, 3, 8 etc.; *proper, peculiar*, 10, 33.

sympōsium [συμπόσιον], -i, n. *a drinking together, a party*, 14, 46.

tālis, -e, adj. *correlative of qualis, such, of such sort*, 8, 26; 12, 40.

tālus, -i, m. *a knuckle-bone: tali, dice*, 16, 58.

tam, adv. *so much, so: tam multa*, 5, 13: *tam diu*, 5, 13; 12, 41: *tam...quam*, 9, 27.

tamen, adv. *nevertheless*.

tamquam, adv. *as though*, 2, 5; 19, 69, 70 etc.: *tamquam...sic*, 11, 35.

tandem, adv. *at length*.

tantūlus, -a, -um, adj. *so little*, 15, 52.

tantum, adv. *only, so much*, 10, 33; 14, 48.

tantus, -a, -um, adj. *so great, correlative of quantus which see: tantum as n. subst. so much*, 13, 44.

tardus, -a, -um, adj. *tardior, -ius, slow*, 7, 21.

- Tarentīnus**, -a, -um, adj. of *Tarentum*, 12, 39.
- taurus**, -i, m. a bull, 9, 27.
- tēcum**, see *tu*, 1, 2.
- tēmērē**, adv. *rashly*, 12, 39.
- tēmērītās**, -tātis, f. *audacity, rashness*, 6, 20; 20, 75.
- tempērantia**, -ae, f. *temperance, self-control*, 10, 34; 12, 41.
- tempestivītās**, -tātis, f. *seasonableness, timeliness*, 10, 33.
- tempestivus**, -a, -um, adj. *seasonable, timely*, 2, 5; 14, 46.
- tempus**, -ōris, n. *time*, 10, 33; *tempora*, an age, 16, 55.
- tēneo**, -ēre, -ui, -ntum, 2 v. a. *to hold, to retain*, 4, 12; 11, 37; 12, 80; pass. *to be possessed by, to be affected*, 10, 33.
- tēnūis**, -e, adj. *slight, feeble*, 11, 35.
- tēpēfācio**, -ēre, -fēcī, -factum, 3 v. a. *to make warm*, 15, 51.
- tēpōr**, -ōris, m. *warmth*, 15, 53.
- termīno**, -are, -avi, -atum, 1 v. a. *to limit, to put bounds to*, 23, 82.
- termīnus**, -i, m. *a limit, a boundary*, 20, 72.
- terra**, -ae, f. *earth*, 15, 51 etc.; *land* opposed to sea, 19, 71.
- tertius**, -a, -um, ordinal num. adj. *third*, 5, 15; 6, 19; 19, 66.
- tessēra**, -ae, f. *a die*, 16, 58.
- thēātrum**, -i, n. *a theatre*, 18, 63.
- thēsaurus**, -i, m. *a treasure*, 7, 21.
- Thessālus**, -a, -um, adj. of *Thessaly, Thessalian*, 13, 43.
- tībicēn**, -īnis, m. *a flute-player*, 13, 44.
- tīmeo**, -ēre, -ui, 2 v. a. *to fear*, 19, 67.
- tītillātiō**, -ōnis, f. *a tickling*, 14, 47.
- tōga**, -ae, f. *a toga*, a Roman's outer garment: as opposed to 'arma', *peace, peaceful occupations*, 4, 11.
- tōlērābilis**, -e, adj. *tolerable, to be borne*, 3, 7.
- tollo**, -ēre, sustūli, sublātum, 3 v. a. *to take away*, 14, 46.
- tōt**, indeclin. adj. *so many*, 21, 78 etc.
- tōtus**, -a, -um, gen. *totius*, adj. *whole, entire*.
- tracto**, -are, -avi, -atum, 1 v. a. *to treat, to handle*, 11, 38.
- trādo**, -ēre, -dīdi, -dītum, 3 v. a. *to hand over, to hand down*, 9, 29.
- trādūco**, -ēre, -uxi, -uctum, 3 v. a. *to conduct to its end*, 23, 82.
- trāgoediā**, -ae, f. *tragedy*, 7, 22.
- tranquillus**, -a, -um, adj. *tranquil, quiet*, 20, 74.
- tribūnus**, -i, m. *a Tribune of the Plebs*, 4, 11; *a military officer, a Tribune*, 6, 8; *tribunus militaris*, 10, 32.
- tribūo**, -ēre, -ui, -ūtum, 3 v. a. *to give, to assign*, 1, 3; 18, 63.
- trīcēsīmus**, -a, -um, ordinal num. adj. *thirtieth*, 6, 19.
- tristius**, compar. adv. [*triste*], *with more pain*, 19, 67.

- trīumpho, -are, -avi, -atum, 1
v. n. *to celebrate a triumph*,
16, 55.
- trīumphus, -i, m. *a triumph*.
- truncus, -i, m. *a trunk*, 15,
52.
- tū, tūi, tūbi, tē, pers. pron.
thou, 1, 1 etc.
- tūēor, -ēri, tūitus, 2 dep. v. a.
to defend, 11, 38; 17, 59;
21, 77; *to keep up*, 20, 72.
- tum, adv. *then, moreover, next*;
cum...tum, *both...and*, 3,
7; 15, 53: tum denique,
not till then, 23, 82.
- turba, -ae, f. *a crowd*, 23, 85.
- týrannus, -i, m. *a tyrant*,
20, 72.
- ūber, -ēris, ubērior, -ius, adj.
fruitful, 11, 35; 16, 57.
- ultimus, -a, -um [ultra], su-
perl. adj. *last*, 11, 38; 14,
48; 17, 60.
- ultrō, adv. *uncalled for, of
one's own act*, 11, 38.
- umbra, -ae, f. *shade*, 22, 80.
- ūnā, adv. *together, at the same
time*, 22, 81.
- undē, adv. *whence*, 22, 80;
from whom, 4, 12.
- undēvīcēsīmus, -a, -um, ord.
num. adj. *nineteenth*, 5, 14.
- ūnīcus, -a, -um, adj. *unique,
unexampled*, 17, 6.
- unquam, adv. *at any time,
ever*, 9, 27.
- ūnus, -a, -um, gen. unius,
num. adj. *one*, 5, 15 etc.
- ūnusquisque, unaquaeque,
unumquidque, adj. *each
separately*, 5, 15.
- urbs, -bis, f. *a city*.
- urgeo, -ēre, ursi, 2 v. a. *to
press, to come close to*, 1, 2.
- usquē, adv. *even, ever*; us-
que ad, 17, 60.
- ūsūra, -ae, f. *interest, usury*,
15, 51.
- ūsus, -ūs, m. *use, experience*;
usu venire, *to happen*, 3, 7.
- ūt, conj. *in order that, so that,
that*, 1, 2; 12, 42 etc.: ut
ita dicam, *so to speak*, 7,
24: *how*, 8, 26; adv. *when,
how, as*, 18, 63 etc.; *con-
sidering that, for*, 4, 12; in
comparisons, ut...sic, 6, 20;
11, 38; sic...ut, 22, 81.
- ūterque, utraque, utrumque,
gen. utriusque, adj. *both*, 1,
2 etc.
- ūtervis, -trāvis, -trumvis, gen.
utriusvis, *whichever of the
two you wish*, 10, 33.
- ūtīlitas, -tātis, f. *usefulness,
expediency*, 15, 53, 54.
- ūtīnam, adv. *would that!* 2,
5; 6, 18; 23, 86.
- ūtor, -i, ūsus, 3 dep. v. a. *to
enjoy*, 1, 2; 10, 33, *to use,
to employ*, 6, 9; 8, 26; 11,
38; *to indulge in*, 14, 47.
- utrum, adv. *asking a question,
whether?* 10, 33; see an.
- ūva, -ae, f. *a grape*, 15, 53.
- vāco, -are, -avi, -atum, 1 v. n.
*to be without, to be excused
from*, 11, 34.
- vādīmōnīum, -i, n. *bail, securi-
ty*, 7, 21.
- vāgīna, -ae, f. *a sheath*, 15, 51.
- vāgio, -ire, -īvi, -ītum, 4 v. n.
to cry, to wail like a child,
23, 83.
- valdē, adv. [vāldus], *certainly,
strongly, very*, 23, 83.
- vālētūdō, -īnis, f. *health, state
of health*, 11, 35.

vallus, -i, m. *a stockade, a rampart*, 15, 51.

vāpōr, -ōris, m. *heat*, 15, 51.

vāriētās, -tātis, f. *variety*, 15, 54.

vārius, -a, -um, adj. *various*, 6, 18; 4, 46.

vē, enclit. conj. *or*.

vel, conj. *or, either; even*, 20, 75; *vel maxime*, 2, 4.

vēlōcitas, -tātis, f. *swiftness*, 6, 17.

vēnātio, -ōnis, f. *hunting*, 16, 56.

vēnērēus, -a, -um, adj. *of passion, sexual*, 14, 47.

vēnio, -ire, vēni, ventum, 4 v. n. *to come: veniendum est, impers.* 19, 70.

vēr, vēris [no plur.], n. *spring*, 15, 52; 19, 70.

verbum, -i, n. *a word*, 15, 54.

vērēor, -ēri, vēritus, 2 dep. v. a. *to fear, to respect*, 11, 37; 22, 81: v. n. *to be afraid*, 6, 8; 10, 31.

vernus, -a, -um, adj. *of spring, vernal*, 19, 70.

vērō, adv. *truly, indeed*, 4, 11; *however*, 6, 17; 14, 46.

versicūlus, -i, m. *a verse, a short poem*, 14, 50.

verso, -are, -avi, -atum, 1 v. a. *to torture*, 1, 1: *versari, to be engaged*, 6, 17.

versus, -ūs, m. *a verse*, 6, 16; 8, 26.

vērūm, conj. *but*, 23, 85 etc.

vērus, -a, -um, adj. *true*, 10, 31; *veri simile, likely*, 2, 5.

vespēr, -ēri and -ēris, m. *evening*, 19, 67: *vespēri, in the evening*, 11, 38.

vestēr, -tra, -trum, poss. pron. *your*, 21, 77 etc.

vestīo, -ire, -īvi, -itum, 4 v. a. *to clothe*, 15, 53.

vestrum, gen. plur. of **vos**, of *you*, 2, 6.

vēto, -are, -tūi, -tūtum, 1 v. a. *to forbid*, 20, 72.

vētustās, -tātis, f. *the being old, age*, 18, 65.

vīa, -ae [vīai, 6, 16], f. *a road, a way, a journey*, 2, 6.

vīaticum, -i, n. *provision for a journey*, 18, 65.

vīātor, -ōris, m. *a summoner, an officer employed by the state for taking messages etc.*, 16, 56.

vīcīnus, -i, m. *a neighbour*, 7, 24; 14, 46.

vīcissim, adv. *in turns*, 14, 46; 16, 57.

victor, -ōris, adj. *victorious*, 5, 14; subst. m. *a conqueror*.

victus, -ūs, m. *food*, 11, 56.

vīdēlicēt, adv. *that is to say*, 6, 20; 13, 44.

vīdēo, -ēre, vīdi, vīsum, 2 v. a. *to see*, 23, 83 etc.; *visum est, it seemed good*, 1, 1.

vīētus, -a, -um [vieo], adj. *shrivelled, withered*, 2, 5.

vīgīlantia, -ae, f. *wakefulness, watchfulness*, 4, 11.

vīginti, indecl. num. adj. *twenty*, 9, 30.

vīlla, -ae, f. *a country house, a farmhouse*, 16, 55.

vīnāceus, -i, m. *a grape-stone*, 15, 52.

vīnārius, -a, -um, adj. *be-longing to wine, of wine*, 16, 56.

- vincŭlum**, -i, n. *a chain, a bond*, 3, 7; 12, 42; 22, 81.
- vindico**, -are, -avi, -atum, 1 v. a. *to excuse, to claim exemption for*, 16, 55.
- vinea**, -ae, f. *a vineyard*, 15, 54; 16, 57.
- vinŭlencia**, -ae, f. *intoxication*, 13, 44.
- vinum**, -i, n. *wine*, 18, 65.
- vir**, viri, m. *a man*, 1, 1 etc.
- viriditās**, -tātis, f. *greenness, greenery*, 15, 51; 16, 57.
- virītim**, adv. *singly, man by man*, 4, 11.
- virtūs**, -tūtis, f. *virtue*, 8, 26; 12, 39 etc.
- vis** [no gen. sing.], acc. vim, abl. vi, plur. vires, virium, f. *force, power, strength*, 6, 15; 15, 51 etc.; *violence*, 19, 71 etc.
- vita**, -ae, f. *life*, 21, 77 etc.
- vitiōsus**, -a, -um, adj. *faulty, vicious*; vitiōslor, -ius, 8, 25; vitiōsissimus, -a, -um, 12, 29.
- vitīs**, -is, f. *a vine*, 15, 52.
- vitium**, -i, n. *vice*, 5, 14; *de-
fect, fault*, 8, 25; 9, 27, 29; 11, 35, 36.
- vitūpērātio**, -ōnis, f. *abuse, charge against*, 12, 39; 13, 44.
- vivirādix**, -icis, f. *a layer, a quickset*, 15, 52.
- vivo**, -ere, vixi, victum, 3 v. n. *to be alive, to live*: vitam vivere, 21, 77; in pass. impers. 19, 67; 20, 71.
- vivus**, -a, -um, adj. *alive*, 10, 33.
- voco**, -are, -avi, -atum, 1 v. a. *to call, to name*, 13, 45; *to summon*, 7, 22.
- volo**, vis, vult, velle, vōlui, irreg. v. a. *to wish, to be willing*, 1, 1 etc.: sibi velle, *to mean, to intend*, 18, 65.
- vōluntārius**, -a, -um, adj. *voluntary, spontaneous*, 20, 75.
- vōluptas**, -tātis, f. *pleasure, especially sensual pleasure*, 3, 7 etc.: corporis voluptas, 12, 39.
- vox**, vōcis, f. *voice*, 5, 14; 9, 28; *a saying*, 9, 27.

BIOGRAPHICAL INDEX.

ACILIUS, §§ 14 and 32.

(1) *Manius Acilius Balbus* (§ 14), a member of the Plebeian gens *Acilia*, was Consul in B.C. 150. Nothing is recorded of him beyond this fact. The year of his Consulship was one of pause before the declaration of war against Carthage (third Punic war), in which no great expedition was undertaken.

(2) *Manius Acilius Glabrio* (§ 32), of the same Plebeian gens as the foregoing, but of a different family. As he was Praetor in B.C. 196, he must have been born not later than B.C. 236. We first hear of him, as *Tribunus Plebis* in B.C. 201, and next B.C. 200 as elected (*suffectus*) in the room of one who died during his year of office to a place on the board of *Decemviri sacrorum*, half of whom had to be Plebeians. Four years afterwards [B.C. 196] he was elected as one of the six Praetors, of whom Caius Laelius was also one. In conjunction with Laelius he defrayed the expense of the *Ludi Romani*. It fell to his lot to serve as Praetor Peregrinus [*jurisdictionem inter cives et peregrinos* Liv. 33. 26]: and during his year of office he was despatched at the head of a legion into Etruria to put down a rising of slaves, which he accomplished with vigour, and some severity. He was a candidate for the Consulship for the year B.C. 192, but failed, as did his subsequent colleague P. Cornelius Scipio Nasica. They were both elected for the next year B.C. 191. The war with Antiochus had commenced in the previous year. Antiochus had seized Chalcis in Euboea, and a Roman army under Marcus Baebius, 25,000 strong, had landed at Apollonia in the autumn (192 B.C.).

Early the next year (191 B.C.) war with Antiochus was formally voted, and the two Consuls drew lots for the duty of staying in Italy or going to Greece. The latter fell to the share of Acilius Glabrio; who accordingly left Rome in full military paraphernalia (*paludatus*) on the 7th of May [February in the reformed Calendar] to take over the army of Baebius, and bringing with him a second army which the Consul of the previous year had enrolled, and furnished with powers to enlist not more than 5000 auxiliaries from the *Socii*. Antiochus

meanwhile was spending the winter and spring at Chalcis, where he had married a young wife, and did nothing of any importance, while Acilius took one Thessalian town after another and advanced steadily southward. As a last desperate measure Antiochus resolved to block his path at the historic pass of Thermopylae. He was ill supported by the Aetolian league, who had invited him into Greece, but now sent only a small contingent. In the battle at Thermopylae the right wing of the Romans was commanded by Cato, who was a *legatus consularis* and served in the battle as *tribunus militum*. Cato surprised the height of Callidromus, while the centre of the Roman army forced the pass, and rushing down the steep path put the forces of Antiochus to flight. Antiochus escaped to Chalcis and thence to Ephesus. The result of this battle was the submission of all the Hellenic states which had joined Antiochus, except the members of the Aetolian league. An army of the latter were in Heraclea, to which Acilius now laid siege. Heraclea capitulated after a resistance of twenty-four days. The Aetolians then attempted to make their peace, but the conditions imposed by Acilius,—that of surrendering certain leaders,—exasperated them into making a further stand at Naupactus. Acilius besieged Naupactus for two months, but when it was on the point of surrendering, Flamininus was appealed to and induced Acilius to grant an armistice in order to allow the Aetolians to send an embassy to Rome. Acilius accordingly led off his army to Elataea in Phocis, where he wintered. The Aetolian embassy failed to obtain the peace they sought: and in hopes of averting another siege of Naupactus the Aetolians occupied the height of Thorax. Acilius, instead of making the expected advance against Naupactus, moved suddenly northward; besieged and took Lamia in Phthiotis, and then turning southward laid siege to Larissa. While engaged in this in the month of March B.C. 190, he was relieved by the arrival of his successor Lucius Cornelius Scipio. He returned to Rome with his staff, and claimed and obtained a triumph. In it were carried 230 captured standards, 3000 lbs. of uncoined gold and silver, 113,000 tetradrachma, 248 cistophori, a large quantity of plate, royal robes and silver furniture of the king; besides 45 gold crowns presented to him by allied states; and, with much other miscellaneous spoil, 36 noble captives. But the triumph, rich as it was, fell short of others in the fact that it was not accompanied by the troops who had earned it. They had gone with Scipio to Asia. Great as was the spoil which he thus displayed and paid into the treasury,

there appears to have been a suspicion that there was more which he had illegally retained for himself: for when at the end of the year he stood for the Censorship, the prejudice of the Patricians against such presumption on the part of a man of plebeian origin was able to use this suspicion to defeat him. Two Tribunes were induced to accuse him of embezzlement and to assess the damages at 100,000 asses. Cato, who had been *legatus* under him, offered to give evidence, and Acilius with some indignation, but unwilling or afraid to face the investigation, retired from his candidature; upon which the prosecution was dropped, thereby showing the political animus with which it had been undertaken.

ADELPHOE, § 65.

‘The Brothers’, the title of a play of Terence.

ÆLIUS, § 27.

Sextus Aelius Paetus, surnamed *Catus*,—Curule Aedile B.C. 200. Consul B.C. 198. Censor B.C. 193,—an eminent jurist, who is said to have left a work containing the text of the laws of the XII. Tables, with a commentary. This work does not survive, and its exact nature is a matter of some doubt; but Cicero often speaks of him as a most learned jurist, and quotes (*de Or.* i. § 196) a line of Ennius concerning him,

Egrege cordatus homo, catus Aelius Sextus,

and (*ib.* § 240) mentions his *Commentarii de jure civili*. He also says that he was not only a most skilful jurist, but a ready speaker also [*Brut.* § 78]. His cognomen *Catus* was given him on the same principle as that on which *Sapiens* was often given as a title to jurists of eminence.

ÆMILIUS, §§ 15, 16, 29, 75, 82.

(1) *Lucius Aemilius Paullus* (§§ 29 and 82), the father of Macedonicus, who was the real father of Scipio Africanus Minor. He was Consul for the first time in B.C. 219, and for the second time in B.C. 216, as colleague of C. Terentius Varro, in which year he fell at the battle of Cannae, brought on by the rashness of his colleague. In his first Consulship he commanded with his colleague, M. Livius Salinator, in an expedition against the Illyrians, for which he was allowed a triumph; but was afterwards accused along with Livius of some malversation in regard to the booty. He was acquitted, but apparently with some scandal attaching to his name [*damnatione collegae et sua prope ambustus evaserat*. Liv. 22, 35]. The story of his death at Cannae, and of how he refused when

wounded the offer made to him by a Military Tribune of a horse on which to escape, is told in Livy, 22, 49: to which circumstance Horace alludes in *Ode* 1, 12, 37:

*animaeque magnae
prodigum Paulum, superante Poeno.*

(2) *Lucius Aemilius Paullus Macedonicus* (§ 15, 60, 75), Consul in B.C. 182 and 168, was the father of Scipio Africanus Minor. He conquered King Perseus of Macedonia at the battle of Pydna in B.C. 168, from which he obtained his cognomen. Besides his sons, who became by adoption Scipio Africanus, and Quintus Fabius Maximus, he had two younger sons, one of whom died five days before his father's triumph and the other three days after it. He was Censor in B.C. 164, and died in B.C. 160.

AETNA, § 4.

Mt. Aetna in Sicily, a volcanic mountain about 11,000 feet high, the eruptions of which are mentioned as early as B.C. 475.

AFRICANUS, see **SCIPIO**.

AHALA, § 56.

Caius Servilius Structus Ahala, Master of the Horse to the Dictator Cincinnatus in B.C. 440, by whose order he summoned Spurius Maelius, and on the latter's attempting to escape killed him. See **MAELIUS**. Livy 4, 14. According to Cicero (*pro Dom.* § 86) he was condemned for this by a vote of the centuries, and went into exile, but was afterwards restored to his full rights. Livy however asserts that though an attempt was made by a Tribune called also Spurius Maelius to prosecute him, the attempt failed [4, 21]. Marcus Brutus, the assassin of Caesar, claimed to be descended from Ahala, whom Cicero often mentions (especially after Caesar's murder), with admiration as the slayer of a tyrant. See *Phil.* 2, §§ 26 and 87.

AJAX, § 31.

Ajax, son of Telamon, king of Salamis, one of the Homeric heroes who went on the expedition against Troy. After the death of Achilles he was a competitor for that hero's arms, and being worsted by Odysseus, went mad from rage, and imagining that he was taking vengeance on the princes who had decided against him, slew a number of beasts. When his madness subsided, and he found what he had done, he slew himself. The greater part of this legend is found in poets

posterior to Homer. In the *Iliad* he is represented as a great warrior, next in prowess to Achilles. Cicero here refers to him as an example of brute strength, as opposed to the wisdom of Nestor.

ALBINUS, §§ 7 and 41.

(1) *Spurius Postumius Albinus* (§ 41) was Consul in B.C. 334 and 321. In his first Consulship the Romans were engaged in a war with the Campanian Sidicini, and the Consuls, alarmed at the resistance offered by them and the rumour of a Samnite invasion, abdicated their office, or were forced to do so by the Senate, by the usual device of nominating a Dictator. However he seems to have enjoyed confidence in other ways, for he was *Censor* in the year 332 B.C., and *Magister Equitum* to the dictator Marcellus in 327 B.C., when appointed to that office for the peaceful purpose of holding the elections [Livy 8, 16—23]. His second Consulship brought him into circumstances with which he was not strong enough to cope. The Samnites had now got a great general, Caius Pontius. This man urged his countrymen to a forward policy. The Roman troops under Postumius were at Calatia at the S. Western end of the pass over Mt. Taburnus called the 'Caudine Forks', Pontius was at Caudium at the other end. By a stratagem he induced the Consul to believe that he was engaged in besieging Luceria in Apulia, which was friendly to Rome, and which it behoved the Romans to relieve. The shortest road to Luceria lay through the 'Caudine Forks', and accordingly Postumius entered the pass, both ends of which were forthwith blocked by Pontius. The whole Roman army was compelled to surrender and pass under the yoke; and Postumius was obliged to agree to the terms demanded by Pontius, which provided for the withdrawal of the Romans from all interference with Samnium. The Romans would not accept the treaty, and Postumius, with others, on his own suggestion was returned a prisoner to Pontius, who justly refused to regard such a measure as putting affairs on the same footing as before. Postumius returned in safety to the Roman quarters [Livy 9, 5—10. Cic. *de Off.* 3, § 109]. But we hear no more of him. Though not formally deposed from his office he could not venture to perform any of its functions, but nominated a Dictator to supersede himself, and to hold the consular elections for the next year: and probably lived in strict retirement afterwards.

(2) *Spurius Postumius Albinus* (§ 7), Consul in the year B.C. 186, after being Praetor Peregrinus in B.C. 189. In his

Consulship some scandalous revelations as to the proceedings at the Bacchanalian Initiations were made to him, and by him reported to the Senate. The Consuls by authority of the Senate took cautious but severe measures for punishing the guilty, and the Mysteries were forbidden for the future. [Livy 39, 6—16.] He was a member of the College of Augurs at the time of his death in B.C. 180.

AMBIVIVUS, § 47.

Lucius Ambivivus Turpio, the actor whose grex performed all the plays of Terence, if we can trust the Prologues. He was an old man at the time of the first representation of the *Hautontimorumenos*, i.e. B.C. 163 [Haut. prol. 43, cp. Hecyr. prol. 10 sq.]. The author of *de Oratoribus* (ascribed to Tacitus) ch. 20, speaks of him and Roscius as representatives of the old-fashioned and severe style of acting.

APOLLO, § 78.

The Sun-god, and especially the God of prophecy, particularly as God of the temple of Delphi.

APPIUS, §§ 16, 37, 41.

(1) *Appius Claudius Crassinus Regillensis* (§ 41), Consul for the year B.C. 349, as colleague of Camillus. He died in his Consulship while making preparations for war with the Latins and Gauls (Liv. 7, 25). He was a grandson of the decemvir Appius Claudius, and was apparently a strong opponent of the Plebeian party [Livy 6, 40, sq.]. He had been Dictator in B.C. 362, appointed on the defeat and death of the plebeian Consul Lucius Genucius in a war with the Hernici [Livy 7, 6].

(2) *Appius Claudius Caecus* [§§ 16 and 37], Consul in B.C. 307 and 296. Appius made himself famous by the memorable works which he superintended in his Censorship of B.C. 312. His colleague C. Plautius had been forced to resign, but Appius kept his office and carried out his great works. The first of these was the *via Appia* leading from Rome to Capua (afterwards extended to Brundisium), the first eleven miles of which are still existing, with its ancient pavement worn into ruts by the wheels [Ovid, Pont. 2, 7, 14 *curvis Appia trita rotis*]. The second was the *aqua Appia*, the first aqueduct constructed to supply Rome with water. Its source was near a place now called Rustica, about five miles from Rome, on the *via Cellatina*. It was all subterranean, except about 60 yards, and only very small traces of its course are now to be seen. It was the completion of these works which no doubt induced Appius to

persist in retaining his Censorship beyond the 18 months named by the *lex Aemilia* [B.C. 434, Liv. 4, 24] in spite of the Tribune Sempronius [Liv. 9, 33—4]. He held it until the end of 308 B.C. when still being Censor he was elected Consul for the following year B.C. 307. His Consulship like his Censorship was devoted to internal business, and he left the conduct of war to his colleague [Liv. 9, 42]. He had thus held high office for five continuous years, a sufficient time to enable him to complete the public works which he had planned. In the interval between this first Consulship and his second we find him engaged in resisting the claims of the Plebeians to be admitted to the Colleges of Sacerdotes and Augures, but failing to maintain the privilege of the Patricians. Elected a second time as Consul for B.C. 296, he found two wars on hand, in Samnium and Etruria. The former was committed to his colleague, Volumnius, after being carried on for a time by the Consuls of the previous year, the latter fell to the lot of Appius. But Appius does not seem to have been successful in the field; he lost the confidence of his army, and according to Livy first sent for his colleague to come to his aid, and then denied that he had done so, and would have sent him back had it not been for the entreaties of his officers. The two together conquered the Samnites and Etruscans. At the end of the year he was elected Praetor for B.C. 295, and again commanded an army against the Samnites and with more success [Liv. 10, 31]. Appius must by this time have been well advanced in years, and besides became blind some time after his Praetorship. This misfortune however did not prevent his performing public duties [Cic. *Tusc.* 5, § 112], and when after defeating Laevinus in B.C. 380 Pyrrhus sent proposals to Rome for peace, Appius caused himself to be carried into the senate-house and spoke so eloquently against it that he prevented the Senate from accepting the offer. [Livy, *Ep.* XIII.] The speech was extant in Cicero's time [*Brut.* § 61] as is stated in the text; and Cicero also mentions a philosophical poem of his [*Tusc.* 4, § 4]. It is not certain exactly when he became blind, but Livy says that it was *aliquot annis* after his Censorship, and gives the popular superstition of its being a divine visitation upon him for the sacrilege of initiating certain slaves in the worship of Hercules, which had been the special duty of the *gens Politia*.

ARCHYTAS, §§ 39, 41.

A Pythagorean philosopher and mathematician of Tarentum (where he was visited by Plato), who flourished about the year

400 B. C. Practically nothing is known of him. From Horace (*Od.* 1, 28), who calls him *maris et terrae numeroque carentis arenae Mensorem*, it has been supposed that he was drowned in the Adriatic. Stobaeus has a considerable number of extracts which profess to be from the works of Archytas, especially from the treatise on the 'Good and happy man', and the passage in the text may be from the same treatise: but these extracts are probably from some later philosopher. Stobaeus, *Flor.* 2, 134—139: 3, 260, etc. A saying of his is quoted in the *de Am.* § 88. According to Athenaeus (4, 84) he was skilled in playing on the flute, and left a treatise *περὶ αὐλῶν*.

ARISTIDES, § 21.

Aristides, the son of Lysimachus, acquired by his honourable and trustworthy character the title of the Just. He was one of the commanders of the Athenian squadron at the battle of Salamis, and assisted Themistocles in preventing the Greek fleet from retreating southward and leaving the Persians in possession of Attica. It was the confidence which the allies placed in his character that induced them to put the Athenians at the head of the league called the 'Confederacy of Delos' (B.C. 478), when the insolence and treachery of the Spartan Pausanias made them discontented with the Spartan supremacy. Just before the Persian invasion he had been ostracised at the instigation of Themistocles, but in their terror of the Persians the Athenians recalled him, and he appears to have lived to a considerable age in high repute, though in poor circumstances. In Plutarch's time his tomb was still shewn at Phalerum.

Life by Plutarch. Herod. bks. VI—VII.

ARISTO, § 3.

Ariston, born in Iulis the chief town of the island of Ceos, was a Peripatetic Philosopher, and head of the School from about B.C. 230. None of his writings remain, with the possible exception of two epigrams ascribed to him in the Anthology [6, 303; 7, 457]. As in our text Cicero says that his treatise would have lacked *auctoritas* if put in the mouth of a fabulous person, as Ariston had put his, so in the *de Fin.* 5, 5, 13 he says that though Ariston was *concinus et elegans*, his style was in a manner lacking weight (*nescio quo pacto auctoritatem oratio non habet*).

ATHENAE, §§ 1, 43 and 63.

Athens in Cicero's time was part of the Roman province of Achaia, though enjoying some of its ancient freedom. It was

chiefly noted at this time for its University, at which Cicero's son, like many other young Romans of distinction, was residing at the time this treatise was written.

ATILIUS, §§ 61 and 75.

(1) *Aulus Atilius Calatinus* (§ 61), was Consul B.C. 258 and B.C. 254, and Dictator in B.C. 249, Censor B.C. 247. His cognomen *Calatinus* means an inhabitant of Calatia, a town in Campania. In his first Consulship he commanded with his colleague in Sicily against the Carthaginians with some success, though they did not venture to assault Panormus, the Carthaginian winter quarters [Polyb. 1, 24]. He had however a narrow escape from being surrounded and captured by the enemy on one occasion, from which he was saved by the gallantry of the Tribune Calpurnius [Liv. *Ep.* xvii.]. In his second Consulship he found the fortunes of the Romans in Sicily at a low ebb, it being the year following the defeat and capture of Regulus, and their fleet having suffered severely at sea from their want of skill. Atilius and his colleague, Cn. Cornelius Scipio Asina, made great efforts to restore the fleet, and succeeded in getting it together and attacking Panormus, after taking which they sailed home to Rome [Polyb. 1, 38]. Cicero (*de Rep.* 1, 1, 1) classes him with Duellius and Lucius Metellus as having freed Rome from the terror of Carthage; and mentions as a natural event in his history that he had dedicated a temple to Hope [*de leg.* 2, § 28]. He became Dictator from the fact that the Consul Claudius Pulcher (who ordered the sacred chickens to be thrown overboard) was defeated, recalled, and compelled to supersede himself by naming a Dictator. Claudius named first of all a man of low position, who being compelled to abdicate, Atilius was nominated, and was the first Dictator to lead a Roman army out of Italy. He effected an interchange of prisoners with the Carthaginians, and seems to have somewhat restored the fortunes of Rome in Sicily [Liv. *Ep.* xix.]. Of his Censorship we know nothing: but his epitaph bears witness to the esteem in which he was held.

(2) *M. Atilius Regulus* (§ 75).

Regulus was Consul in B.C. 267 and 256. In his first Consulship he obtained a triumph for his success against the Sallentini (in Calabria) in one of the petty wars undertaken by the Romans after the departure of Pyrrhus to secure their dominion in S. Italy. His second Consulship found the Romans engaged in the 1st Punic war. In this year it was

decided to carry the war into Libya. Regulus and his colleague succeeded in effecting a landing and securing and fortifying the town of Aspis. For the remainder of the year all went well; the country was overrun, the Carthaginians were defeated whenever they appeared, and a large number of prisoners were taken. Towards the end of the year his colleague went home with the greatest part of the ships and the prisoners. Regulus was ordered to stay behind in command of the rest, and his imperium seems to have been extended for six months. Anxious to do something decisive before he was superseded, he tried to induce the Carthaginians to surrender. But the terms he offered were so hard that the Carthaginians decided to brave the worst rather than yield; and being soon after reinforced by a body of mercenaries under the Spartan Xanthippus they eventually defeated and destroyed the Roman army, and took Regulus prisoner. The Consuls of the next year being sent to bring off the remaining troops from Aspis returned to carry on the war in Sicily.

This is the account of our oldest authority, Polybius [1, 29—37]. The famous story of the return of Regulus to Rome with conditions of peace and an offer for an exchange of prisoners, under promise of returning to Carthage if unsuccessful, of his advising against the acceptance of the terms, and of his return to Carthage in fulfilment of his pledge, and his cruel death there,—all this seems to have been a well-known story in Cicero's time, and is often referred to by him [e.g. *de Off.* 3, § 99, *Philip.* 11, § 9], and has been rendered notable to us by Horace's fine Ode [*Od.* 3, 5]. Livy seems to have known and related the same story, and adds that the continued stay in Libya was against Regulus' wish, who wrote begging to be superseded on the ground that his property in Italy was being mismanaged. But this seems contrary to the spirit of Polybius' narrative [*Livy, Ep. xviii.*].

ATTICUS, § 1.

Titus Pomponius took the surname of *Atticus* from his long residence in Athens and his liberal benefactions to that town. According to Cornelius Nepos he died on the last day of March B.C. 32 at the age of 77. He was thus born in B.C. 109, nearly three years before Cicero, with whom he was at school. He was possessed of great wealth and a great love for learning and a retired life. He never sought or accepted any official position or took any active part in politics; but he preserved the friendship of men of all parties and was harmed by none.

Thus his safety was respected by Sulla, though he was a close friend of the younger Marius. Again in the Civil Wars of Pompey and Caesar he continued to be intimate with men of both sides; and while helping Pompey and Cicero with money and advice he was treated honourably by Caesar, and afterwards by Antony and Augustus. He is best known now by the letters which he received from Cicero and preserved. Their friendship was so close that up to the last year of his life Cicero constantly corresponded with him, sometimes twice in the day. Among other works Atticus wrote a history of Cicero's Consulship in Greek.

BRUTUS, § 75.

Lucius Junius Brutus, the famous patriot who, according to the common story detailed by all ancient writers, drove the Tarquins from Rome, and was himself the first Consul, B.C. 509. Livy calls him the son of Tarquinia, sister of Superbus. His elder brother having been killed by that king he feigned idiocy to escape the same fate. After the outrage on Lucretia he threw off his disguise, and took the lead in the expulsion of the kings. He fell in battle against the people of Veii and Tarquinius, who had invaded the Roman territory in order to reinstate the Tarquins [Livy 1, 56—2, 6]. The story is full of difficulties, as are all old stories before the age of written records (and often after that age as well). But it seems to be acknowledged that there was such a person as Brutus, and that he was *Magister Celerum*, or commander of the horse. Cicero constantly refers to him, because of his services to *libertas*, and M. Brutus as well as Decimus who helped to assassinate Caesar claimed to be his descendant.

CAECILIUS, §§ 25, 36, and 61.

(1) *Caius Caecilius Statius* (§§ 25, 36) was an Insubrian Gaul, probably brought like Terence as a captive in war to Rome. Like Terence too, being manumitted, he adopted a name probably from his master who set him free. According to Gellius (4, 20) his servile name was Statius, which he retained as a cognomen: just as Terence, being an African captive and being set free by Publius Terentius Lucanus, thenceforth was called Publius Terentius Afer, i.e. he adopted the *nomen* and *praenomen* of his patronus, and retained his slave designation as his cognomen. Some of the ancient critics thought Caecilius the best of the Roman comic writers [Aul. Gell. 15, 24. Sueton. *Vit. Ter.* § 11]. Cicero in the tract *de Opt. Gen. Or.* § 2 says that he was 'perhaps the best comic writer', but in a

letter to Atticus (7, 3, § 10) observes that he was but a poor authority in regard to Latinity. The year of his death is not certain. If the date assigned to the *Andria* of Terence is right (B.C. 166) he was alive in that year, for the play was submitted to his judgment by the Aediles before they purchased it; and the elder poet is represented as expressing warm admiration of the work of the younger [Suet. *Vit. Ter.* § 3]. Caecilius wrote *fabulae palliatae*, i.e. plays from the Greek, like Plautus, Terence and others. Numerous fragments of his plays survive and may be read in Ribbeck's collection, pp. 29—69.

(2) *Lucius Caecilius Metellus* (§§ 30 and 61), Consul B.C. 251 and B.C. 247, Dictator B.C. 224. The years of his first Consulship found the Roman fortunes in the 1st Punic war at a low ebb. The disaster to Regulus in B.C. 255 had left a great terror in their minds of the overpowering force of the elephants in a field of battle: and Hasdrubal had now brought a large number of them into Sicily. His colleague having gone back to Italy with half the army Caecilius was left to hold Panormus. Hasdrubal advanced against him from Lilybaeum. Caecilius kept his men strictly within the walls and the trench round the town, until Hasdrubal, tempted by the impunity of his raids, crossed the river near the town. Thereupon Caecilius, by a skilful use of light-armed troops, slingers, and javelin men, threw the elephants into such fright and confusion that they turned and in their flight trampled their own men. Then Caecilius led out his men for a general attack and gained a decisive victory, capturing ten elephants on the field, and presently all the others, which he afterwards displayed in his triumph. This success encouraged the Romans exceedingly, and induced them to endeavour with still greater energy to meet the Carthaginians on their own element [Polyb. 1, 40]. Of Caecilius after this we only hear casually, he was Magister Equitum to Calatinus in 249, and afterwards Pontifex Maximus, in which capacity he seems to have dedicated the new temple to Cybele (Ov. *F.* 4, 348): and was the hero of the famous story of the burning of the temple of Vesta. The Vestals being afraid to venture, he rushed in to the shrine forbidden to males and brought out the sacred image (Palladium); he lost his eyesight in the action, but was allowed the privilege of riding to the Senate-house in a carriage. We must remember that as Pontifex Maximus the *atrium Vestae* and the Vestals themselves were under his care, and he had an official residence adjoining [Ovid *F.* 6, 437—454]. Cicero tells the same story in the *pro Scauro*,

§ 46. His funeral oration was spoken by his son Quintus, who enumerated his honours and offices and successes—he was, he says, *primarius bellator, optumus orator, fortissimus imperator* [Pliny *N. H.* 7, §§ 139—140].

CAEPIO, § 14.

Cnaeus Servilius Caepio, Consul in B.C. 169. The lot for service in Macedonia, which was then the scene of the most important operations, fell to his colleague, Q. Marcius Philippus. Caepio had the province of Italy, and led two legions into the North to serve against the Gauls, but we do not hear of any active operations taking place in that year in Gallia [Livy 43, 15].

CALATINUS, see ATILIUS.

CAMILLUS, § 41.

Lucius Furius Camillus, Consul in B.C. 349, Dictator in B.C. 350 and 345 for the formal purpose of holding the Comitia. His colleague in the Consulship [*nominated* by himself according to Livy, 8, 24] was Appius Claudius, see above APPIUS (1). In his war against the Gauls the famous contest of Valerius Corvus was said to have taken place. Camillus was a strong supporter of the Patricians against the Plebs.

CANNENSIS *ignominia*, § 75.

The fatal battle of *Cannae*, a village on the R. Aufidus in Apulia, was fought on the 2nd of August, according to the old Calendar, B.C. 216. Hannibal utterly defeated and cut to pieces the Roman army of 86,000 men. One of the Consuls perished (see AEMILIUS), and the other, Varro, escaped with a few thousand survivors to Canusium, and thence to Rome. For the political effects of Cannae, which, though such a disaster for Rome, was Hannibal's last great success, see Mommsen, vol. 2, p. 135 sq., Engl. Tr.

CAPUA, § 10.

A town in Campania to which the Via Appia from Rome was first made. The modern town is on the N. bank of the R. Volturnus on the site of the ancient Casilinum, the ancient Capua was three miles to the S. on the other side of the river, and was destroyed in the 9th century A.D. It joined Hannibal in 216 B.C. and received him and his army; it had therefore to stand a long siege by the Romans and was severely punished by them.

CARTHAGO, § 18.

Carthage, a colony from Tyre formed about a century before Rome. Its name is Phoenician for *New Town*, as opposed to the old town Utica (Karthhadeshoth, Καρχηδών, Carthago). It was a great commercial community which, when it first came into contact with Rome, had established trading centres in Spain and Sicily, Corsica and Sardinia, and was rapidly obtaining large territories in all. The Romans utterly destroyed it in B.C. 146; but Julius Caesar tried to colonise it again in B.C. 46, and Augustus succeeded in doing so in B.C. 19. It became flourishing again, as the seat of a Bishopric, and was the capital of the Vandals in A.D. 439, but was destroyed by the Arabs in A.D. 647. It stood on the N. side of the bay of Tunis.

CARVILIUS, § 11.

Spurius Carvilius Maximus, Consul B.C. 234 and 228. In the first of these years the Romans were engaged in constant struggles with the Boians and in war with the Corsicans and Sardinians; it was in battle with the latter of these that Carvilius got the wound which lamed him, to which Cicero refers in *de Or.* 2, § 249. But he is not mentioned in Polybius, who is the principal authority for that period. His colleague in his second Consulship was Q. Fabius Maximus, afterwards called *Cunctator*; who resisted, as it appears, the proposal of Flaminius to divide the *ager Gallicus Picenus* among the Plebeians (though according to Polybius [2, 21] this attempt of Flaminius was in his tribuneship in B.C. 232, i.e. four years earlier). Carvilius' inaction in this matter indicates perhaps his liberal tendencies, which were further shown by his proposal after Cannae in B.C. 216 to fill up the Senate from the Latini [Liv. 23, 22]. He was one of the Augurs when he died in B.C. 211.

CATO, § 3 and *passim*.

(1) *Marcus Porcius Cato* (Censorius), see Introduction.

(2) *Marcus Porcius Cato* (Licinianus) [§§ 15, 68, 84].

The elder son of the above by his first wife Licinia; he served in youth in the war against Perses, under Aemilius (B.C. 169—8): and a letter from his father to him warning him not to join in any combat after receiving his discharge is mentioned by Cicero in *de Off.* 1, § 37. He died in B.C. 152 (three years before his father) when Praetor elect. Livy [*Ep.* 48] says that his father conducted his funeral in the most frugal manner, as being poor, though that is not the impression that other accounts of Cato give. Cato described him (says Plutarch,

Cat. Maj. 24) 'as one who had turned out a gallant man'. He was married to a daughter of Paulus, a sister of the younger Africanus: and seems to have remonstrated with his father on the old gentleman's second marriage, as a slight upon himself, a view which the father turned by a neat compliment, that he wanted more sons like him.

CAUDINA IGNOMINIA, § 41.

The disgrace of the surrender of the Roman army under the Consul Sp. Postumius Albinus, B.C. 321. See ALBINUS.

CENTO, § 50.

Caius Claudius Cento, Consul in B.C. 240, a son of Appius Claudius Caecus. He was Interrex in B.C. 217, Dictator in B.C. 213, in both cases for the formal purpose of holding the Consular elections. He was alive in B.C. 204, for Cicero [*de Or.* 2, § 286] tells a story of a retort made to him by Cincius, the author of the law *de donis et muneribus* in that year.

Cento. 'What are you proposing, master Cincius (*Cinciole*)?'

Cinc. 'That you should pay for what you want', i.e. should not take presents as a Patronus and so supply yourself.

CETHEGUS, §§ 10 and 50.

Marcus Cornelius Cethegus, Consul in B.C. 204, was one of the earliest public men who obtained great reputation as an orator [*Brut.* § 57], whom Ennius [fr. 305, ed. Vahlen] thus describes:

*Additur orator Cornelius suaviloquenti
Ore Cethegus Marcus Tuditano conlega
Marci filius...*

*is dictus tollis popularibus olim
Qui tum vivebant homines atque aevum agitabant
Flos delibatus populi suadaeque medulla.*

He was elected into the College of Pontifices in B.C. 213, and was Praetor in B.C. 211. In the latter office he served in Sicily with conspicuous success, both as regards the management of the soldiery who were in a mutinous state, and in reducing those towns to obedience which had gone over to the Carthaginians [Liv. 26, 21]. He was Censor in B.C. 209 with Tuditanus, in which office he had a controversy about nominating the *Princeps Senatus*: the nomination fell to the lot of Tuditanus, who insisted on nominating Q. Fabius Maximus; whereas Cethegus maintained that he ought to follow the traditional usage by nominating the senior ex-Censor, who happened to be T. Manlius Torquatus. Tuditanus carried his point. Cethegus had the same colleague in his Consulship;

and in his year of office Etruria was assigned to him as his sphere of duty, while his colleague had to oppose Hannibal in Bruttium. His task in Etruria was to prevent risings in favour of the Carthaginians, which had been stirred up by Mago. This he did without using armed force apparently [Liv. 29, 36], by terrifying the Etrurian nobles into flight. The year after his Consulship (B.C. 203) he served as Proconsul in the territory of the Insubrian Gauls near Milan, where he met and conquered Hannibal's brother Mago, who received a wound in the battle of which he died on his voyage home [Liv. 30, 18]. Cethegus died in B.C. 196 [Liv. 33, 42]; he is classed by Horace with Cato as affording a standard for the Latinity of their epoch [Ep. 2, 2, 117; A. P. 50].

CEUS, § 3.

Of the Island of Ceos, in the Aegean Sea, see ARISTO.

CINCIA LEX, § 10.

The law proposed by M. Cincius Alimentus, when Tribune, B.C. 204, called *lex muneralis*, or *lex de donis et muneribus*, which forbade a Patronus accepting any payment or gift for pleading a cause (*ob causam orandam*). This law remained in force until the time of the Emperor Claudius. The point of it was that the *Patronus* was supposed to occupy an honourable and superior position towards his client,—like that of the real *patronus* to his *cliens*,—and the reward of successful advocacy would be advancement in the State by popular favour. When under the Emperors office was no longer obtained by the favour of the people, the advocates were in a different position, and naturally became professional lawyers expecting to make money directly by their art.

CINEAS, § 43.

Cineas was a Thessalian by birth, and in his youth had heard the eloquence of Demosthenes (ob. 322 B.C.); he must therefore have been past middle age when he accompanied Pyrrhus into Italy B.C. 281. He was a man of learning and wisdom, of whom Pyrrhus said that his eloquence had taken more cities than his own arms; the moderation which Pyrrhus so often displayed in his campaigns was greatly owing to the influence of Cineas, who served him for many years. After the victory of Pyrrhus at Heraclea in B.C. 282 Cineas was sent on an embassy to Rome, and nearly persuaded the Senate to accept his proposals; but was frustrated by the eloquence of the aged Appius [see Appius]. On his return to Pyrrhus he told him that 'the Senate seemed to him an assembly of

Kings', and warned him that the task he had undertaken was almost insuperable [Plut. *Pyrrh.* 19; Liv. *Ep.* 13]. Cineas was sent before his master into Sicily (479—8 B.C.) to negotiate with the cities there, but Plutarch does not mention him afterwards, and we know nothing more of him.

CLEANTHES, § 23.

A Stoic philosopher born at Assos in the Troad, about the year B.C. 300. He succeeded Zeno as head of the School in B.C. 264. Some of the peculiarities of his doctrine are discussed by Cicero in various parts of his philosophical writings. He held that the Sun was lord of created things [*Ac.* 2, § 73]: that the mundus (κόσμος) was God [*de N. D.* 1, § 37]: that the idea of God was impressed in men's minds by the phenomena of nature [*de N. D.* 2, §§ 13—14]. A graceful illustration which he was wont to introduce into his lectures is referred to in *de Fin.* 2, § 69. 'He would bid his hearers imagine a 'picture of Pleasure sitting throned in beautiful garments and 'royal robes, and waited on by the Virtues as her handmaids'. Let them think that out and try to understand it. The story of his death is told in Stobaeus, *Flor.* 7, 54. Having abstained from food for some time on account of an ulcer, on his getting better his physician offered him food, which he refused on the ground that having gone so far towards death it would be folly to have it to do all over again. His moral doctrines were high, referring vice and virtue to the thoughts, e.g. 'that abstinence from vice under compulsion was not abstinence', that 'perjury was really committed if the intention was not clear to keep the oath' etc. [*Stob. Flor.* 28, 14]. One of his works (or reputed such) remains,—a hymn to Zeus.

COLONEUS, § 22.

Of Colonus, a deme in Attica. See OEDIPUS.

CORUNCANIUS, §§ 15, 27 and 43.

Titus Coruncanius, a jurist, was Consul in B.C. 280. His chief fame rests on his profound knowledge of law, which he publicly taught, and for his skill in which he received like other jurists the title of *Sapiens*. But he achieved military successes also in his Consulship sufficient to gain him a triumph. In B.C. 254 he was created Pontifex Maximus, and died a few years afterwards. He is often referred to by Cicero as an authority on jurisprudence, e.g. *de Or.* 3, 33.

CRASSUS, §§ 27, 50.

Publius Licinius Crassus (Dives). Pont. Max. 211 B.C.

Magister Equitum (formal) B.C. 210. Consul B.C. 205 (colleague of Africanus). His reputation for legal knowledge caused him to be elected Pontifex Maximus, though he had held no curule office,—a thing that had happened only once for 120 years,—and in opposition to Fulvius Flaccus and Manlius Torquatus [Liv. 25, 5]. Similarly he was Censor in B.C. 210, though he had not been Consul, a distinction which was less uncommon. He was Praetor Peregrinus in B.C. 208. When elected Consul he allowed his colleague Scipio to take the province of Sicily without drawing lots [Liv. 28, 38]. He himself commanded the army in Bruttium, where towards the end of the year it was visited with so violent a pestilence that it had to be disbanded. He himself suffered from the disease [Liv. 29, 10]. After his year of office he was continued in command of two legions in Bruttium for another year (B.C. 204), in the course of which he joined his forces with those of the Consul Sempronius, who had just been worsted in a skirmish with Hannibal, and the two managed to defeat the Carthaginian in a battle somewhere near Croton, with considerable slaughter. Livy [30, 1] describes him as noble, rich, handsome, physically strong, and *juris pontificii peritissimus*. He died in B.C. 183 [Liv. 39, 46].

CRITOBULUS, § 59.

Critobulus, son of Criton, being addicted to pleasure and extravagance, was by his father commended to Socrates that he might be cured of these vices by his teaching. He became a most devoted follower of Socrates, and was with him at his death. See Holden on Xen. *Oecon.* 1, 2.

CROTONIATES, § 27.

The people of Croton or Crotona, an Hellenic colony in the district of the Bruttii in S. Italy, on the mouth of the river Aesaurus. It was founded by the Achaeans in B.C. 710. Its inhabitants destroyed Sybaris in about B.C. 510. It became subject to Rome after the invasion of Pyrrhus, was ruined by the three years' occupation of Hannibal B.C. 208—5, and never afterwards recovered its importance. In *Croton* Pythagoras took up his residence in about B.C. 540, when his followers were formed into a club of three hundred members; and there he probably passed the greater part of the remainder of his life.

CURIUS, §§ 15, 43, 55 and 56.

Manius Curius Dentatus, Consul in B.C. 290, 275, and 274. In his first Consulship he obtained a triumph for victories

over the Samnites and Sabines; in his third he conquered Pyrrhus at the battle of Beneventum, for which he seems to have celebrated another triumph [*pro Mur.* § 31]. He is often mentioned by Cicero as a friend of Coruncanius and Fabricius, and by Horace in conjunction with Fabricius as a type of the old-fashioned frugal Roman—*incomptis Curium capillis*, *Od.* 1, 12, 41. After his victory over Pyrrhus he returned to his farm and lived a retired life, though he was Censor in B.C. 272. His saying that he ‘preferred ruling over the wealthy to possessing wealth himself’ is often quoted.

CYRUS, Major, §§ 79 and 82: Minor, §§ 27 and 59.

(1) *Cyrus Major*, according to the story of Herodotus [1, 107 sq.], was the son of Cambyzes by Mandane, daughter of Astyages the king of the Medes. His grandfather, just before the child’s birth, being terrified by a dream ordered his minister Harpagus to destroy the child. He handed it over to one of the king’s shepherds with orders to carry this out. The shepherd however brought up the child and exposed his own stillborn child instead. The boy grew up, and was eventually recognised and restored to his proper position; and presently, at the instigation of Harpagus (on whom Astyages had wreaked a cruel and shameful vengeance for not having destroyed the infant), dethroned his grandfather by the aid of the mountain tribe of the Persae, and occupied the kingdom. What seems to be undoubted is that Cyrus, about B.C. 560—559, led down the Persians from the hill country and conquered the Medes. His other exploits were the conquest of Croesus, king of Lydia (B.C. 546), and the capture of Babylon (B.C. 538). The ‘Education of Cyrus’ by Xenophon is a philosophical romance, intended to describe an ideal prince. If it contains traces of real history it is not easy or perhaps possible to say what they are, and the wonderful career of Cyrus must be studied in Herodotus.

(2) *Cyrus the Younger* (§§ 27 and 59). The younger son of Darius II. (Nothus), was invested by his father with the Provincial government or Satrapy of Lydia, Greater Phrygia, and Cappadocia in B.C. 408—7, for the express purpose of carrying out energetic measures against Athens, in which Tissaphernes had been regarded as remiss. This task he carried on with energy for three years, supporting the Lacedaemonians with money and other aids. In B.C. 404 he was recalled to his father’s deathbed. Darius was succeeded by his elder son Artaxerxes, who, believing the accusation that Cyrus was plotting against him, would have put him to death,

but was overpersuaded by their mother and allowed him to return to his Satrapy. Here he made elaborate preparations to invade his brother's dominions; and having collected an army, consisting to a large extent of Greek mercenaries, he started for Babylon early in B.C. 401. He met his brother at Cynaxa on the Euphrates, and fell in the battle. The Greek mercenaries escaped eventually under the command of Xenophon to the shore of the Black Sea at Trapezus, where they got shipping to return to Greece. Xenophon [*An.* 1, 9] describes Cyrus as a man of extraordinary talent and industry from boyhood. As a Satrap or Provincial governor he was distinguished by his strict good faith and generosity, as well as by the sternness with which he suppressed violence and robbery. He had a great faculty for attracting and attaching to himself friends and followers, and he was profuse in the rewards which he bestowed upon them.

DECIUS, §§ 43 and 75.

Two men, father and son, both named *Publius Decius Mus*.

(1) *Publius Decius Mus*, the elder, is the hero of the Samnite war of B.C. 342—340. We hear of his rescuing the Consul Cornelius and his army from a position of peril near Saticula, and receiving for that service a crown from the Consul and another from the soldiers [*corona obsidionalis*, Liv. 7, 37]. In B.C. 340 he was Consul, and had to serve in a war with the Latini. At Capua Livy tells how both he and his colleague dreamed the same dream: That a man of superhuman size and dignity appeared, and warned them that on one side the leader on the other the army itself must perish. He thereupon 'devoted' himself 'to the Manes and to Earth', and mounting his horse rode into the midst of the enemy and was killed [Liv. 8, 9].

(2) *Publius Decius Mus*, the younger, was Consul in B.C. 312, 308, 297, 295, and Censor in B.C. 304. Like his father he served with success against the Samnites, both as Consul and after his year of office as Proconsul. In his second Consulship he also fought with success against the Etruscans. In his last Consulship he had with his colleague Fabius to serve against the Etruscans, who were assisted by the *Galli Senones*. In the battle the Roman ranks were breaking and in disorder. Decius, after vainly attempting to rally them, devoted himself like his father [*familiare fatum* Liv. 10, 28], to the 'Earth and Manes', and having done so rushed into the thickest part of the foe and perished.

Cicero [*Tusc.* 1, § 89], says that a third Decius, son of this last, acted in the same way in the war with Pyrrhus.

DEMOCRITUS, § 23.

Born circa B.C. 460 at Abdēra in Thrace, son of Hegesistratus: ob. circa B.C. 357. It is said that his father left him a large fortune, which he used to enable him to travel into a great number of countries, going as far as India. His works are lost, except such fragments as have been preserved by other writers. But among his doctrines was that of the formation of all things from 'atoms', which Epicurus afterwards adopted with certain differences, and which Lucretius explained in his poem [see especially *Lucr.* 1, 685]. According to one story he deprived himself of sight that he might carry on inward contemplation with less interruption [*de Fin.* 5, § 87], a story which probably arose from a failure of sight from long application. He appears not to have come to conclusions contrary to the popular religious ideas of the day, for Cicero quotes his authority in favour of prophetic power, of the inspection of the entrails of sacrificial animals, and generally of the science of divination [*de Div.* 2, § 30; *ib.* 1, §§ 5, 135]. But his chief work was as a physicist: and he did not, it appears, very soon get great fame in that capacity, for he says himself that when he visited Athens no one had heard of him [*Tusc.* 5, § 104]. He has usually been called the 'laughing philosopher' (γελᾶσῖνος) from his cheerful view of life, as contrasted with Heraclitus, who wept at the follies of mankind,—

*iamne igitur laudas, quod de sapientibus alter
ridebat quotiens de limine moverat unum
protuleratque pedem, flebat contrarius auctor?*

Juvenal 10, 28; cp. Hor. *Ep.* 2, 1, 194.

DIOGENES, § 23.

Diogenes, the Stoic, born at Seleucia on the Tigris, was a pupil of Chrysippus, and the instructor of the New-Academician Carneades. He was born B.C. 238, and died B.C. 150. His works are lost, but he is said to have written formal treatises on Dialectic, on the Voice, on Noble Birth, on Laws. Cicero [*Off.* 3, § 51] calls him 'a great and important Stoic', and Seneca tells a story of him to show his command of temper: As he was lecturing an impudent youth spat at him. He took the insult with composure, saying, 'I am not angry, but I am not sure that I ought not to be so'. [*Sen. de Ira* 3, 38]. Diogenes was one of the three philosophers sent by Athens in B.C. 155 to Rome to

obtain a remission of the fine inflicted on that town for its raid on Oropus.

DUILIUS, § 44.

Caius Duilius, Consul B.C. 260, Censor B.C. 258. In his Consulship, being in Sicily in command of the land forces, he found that his Patrician colleague, Cn. Cornelius, who was in command of a part of the fleet, had been defeated by the Carthaginians and lost nearly all his ships. He at once took command of the remainder of the ships, and having caused a contrivance for grappling the enemies' ships to be affixed to his own vessels, he met them off Mylae, W. of Palermo, and defeated them; took 31 and sunk 14 [Polyb. 1, 22—3]. For this success he was awarded a triumph, the first ever gained at sea, and had the perpetual honour granted him which is mentioned in the text. He was a Plebeian, which may perhaps account for the harmless vanity with which he availed himself of it. The beaks of the conquered ships adorned the *Columna* which supported the speaker's platform in the Comitium, which was thence called *Rostra*. The inscription commemorating it was apparently restored in the time of the Emperor Claudius, and that restoration has been discovered and is now at Rome. We know nothing more of Duilius except that he was formal Dictator in B.C. 231.

ENNIUS, §§ 10, 14, 16, 50 and 73.

Quintus Ennius was born at Rudiae in Calabria B.C. 239. This village was near Brundisium and was partly inhabited by Greeks; and Ennius therefore was possessed of a knowledge of Greek. In B.C. 203—4 he was serving in the Roman army in Sardinia, and there Cato is said to have met him and brought him to Rome, where he taught Greek and translated Greek plays for the stage. His chief work however was a poem in Latin Hexameters called *Annales*, a history of Rome from the time of Aeneas down to his own age. Vergil and other Roman poets constantly use expressions, and even whole lines, from his works. He died B.C. 169.

FABIUS, §§ 10, 11.

Quintus Fabius Maximus Verrucosus Ovicula Cunctator, Consul in B.C. 233, 228, 215, 214, 209; Censor B.C. 230; Dictator B.C. 221 (formal), and 217. The additional names borne by Fabius were in the first case a family appellation to distinguish his from other families of *Fabii Maximi*, and derived from some peculiarity of feature (*verruca* = 'a wart'); the second seems

to have been given him in allusion to the mildness of his character; and the last he gained by his policy in conducting the war against Hannibal. Few Romans held the highest office so often, or have left such a peculiar and great reputation. He was the spokesman of the Embassy sent to Carthage to remonstrate on Hannibal's siege of Saguntum, and disdaining to answer the speech of the Carthaginian Senator he rolled his *toga* into folds and said 'I bring you peace or war. Take 'which you please'. The Carthaginians answered 'Give us 'which you please'. 'I give you war', answered Fabius. Thus began the Third Punic War [Liv. 21, 18]. After the fatal battle of the Trasimene Lake, where the Consul Flaminius fell, Fabius was created Pro-dictator (the other Consul being absent, who according to usage should nominate him, he could not be Dictator) with special powers for raising the necessary defences and preventing Hannibal's advance on Rome. How he baffled Hannibal by hanging on his skirts, and persisting in spite of all remonstrance and obloquy in playing the waiting game, obstinately declining to risk a general engagement, is well known. Hannibal spared his farm when devastating the rest of the country, hoping to discredit him at Rome; but Fabius cleared his character by selling it to purchase back captive citizens. In his temporary absence his master of the horse disobeyed him and ventured to give Hannibal battle, and was only rescued by the prompt action of Fabius. In 216 B.C. after the disaster of Cannae we find him active and undismayed in suggesting the proper measures to be taken. In his fourth Consulship he besieged Casilinum, and next year served under his son as a *legatus*. In his fifth he recaptured Tarentum (B.C. 209). But he was now grown a very old man, and the younger men were beginning to look to a more forward policy than his for making a final end of the Hannibalic war. In B.C. 205 Scipio was Consul and asked for the province of carrying on the war in Africa. He saw that the time had come for transferring it to the territory of Carthage itself, as the best means of ridding Italy of Hannibal. This was contrary to the whole policy pursued by Fabius, and he spoke bitterly against it: and though a compromise was effected,—Scipio having the province of Sicily with leave to cross to Africa 'if it seemed to be for the interests of the State',—Fabius never forgave him, and was forward in the next year to vote for his recall in answer to the complaints of the Locrian Embassy [Liv. 29, 18, 19]. He died next year (B.C. 203) after witnessing the final triumph of Scipio. He was of very great age, for he had been a member

of the College of Augurs for 62 years, and it was 30 years since he had first held the Consulship. All writers though differing as to whether his *cunctatio* was from natural slowness or calculated policy, yet agree in saying with Ennius *Unus homo restituit rem*.

FABRICIUS, §§ 15 and 43.

Caius Fabricius Luscinus was Consul in B.C. 282 and 278. In B.C. 280 he was sent to Tarentum on a mission to Pyrrhus for exchange of prisoners; where the King vainly sought to corrupt him with bribes or terrify him with the sight of his elephants. In B.C. 279 he was as *legatus* serving in the army which Pyrrhus defeated at such a ruinous cost at Asculum; and next year (B.C. 278), being Consul, he subdued all Southern Italy while Pyrrhus was in Sicily. Like *Curius* he was regarded as a type of the old-fashioned frugal Roman, living on the cultivation of his farm when not engaged in the service of the State. His action, in sending back to Pyrrhus the traitor who had offered to poison the King, is often quoted as a signal instance of Roman honour.

FLACCUS, § 42.

Lucius Valerius Flaccus, who originally induced Cato to come to Rome, was his colleague in his Consulship B.C. 195, and in his Censorship B.C. 184. Whilst his colleague was engaged in Spain he had to fight with the Boian Gauls, whom he conquered with considerable slaughter in the neighbourhood of Cremona. Like his colleague also he served as a *legatus* in the war with Antiochus under *Manius Acilius* [see *ACILIUS*] and was present at the battle of Thermopylae. In his Censorship he appears to have acquiesced at any rate in the strict measures of his colleague: but beside this he caused considerable improvements to be made in the water supply of the City and its drainage; constructed a mole at *Neptuniae Aquae* (*Nettuno* near *Antium*), and a road to *Formiae*, over *Mons Formianus*, connecting it with *Norba* and *Fundi*, which were off the line of the *Appia Via*. He became *Princeps Senatus* during his Censorship, and died in B.C. 180 in a pestilence which raged in Rome that year.

FLAMININUS, §§ 1, 14, 42, 44.

(1) *Titus Quinctius Flamininus*, first employed as a commissioner in B.C. 200 for enrolling fresh colonists for *Venusia*. In B.C. 199 he was *Quaestor*, and was a candidate for the Consulship without passing through the *Curule Aedileship*, which

was vainly objected to by the Tribunes. Being thus Consul for B.C. 198, and the Senate decreeing that Italy and Macedonia were to be the two Consular spheres of duty (*provinciae*), Flamininus obtained by lot Macedonia. From henceforth the history of Flamininus is the history of the Roman conquest of Greece. The justice and moderation which he displayed, in the management of the complicated affairs of that distracted country, won for himself and for the Roman name a confidence and respect which served to consolidate and secure the interest of Rome in Greece as much as the superiority of its armies. War had been declared against Philip of Macedon in B.C. 200: but the Consul Virrius for B.C. 199 had effected nothing; and Philip was strongly entrenched in the pass near Antigonea in the valley of the Aous, when Flamininus relieved Virrius of the command. After a vain attempt at negotiation with Philip, the Roman commander was led by a shepherd over the pass in such a way that he could take the king's forces on the rear, and Philip was soon in full retreat [Liv. 32, 10—13]. Flamininus followed and took a number of towns in Thessaly. In the winter, distributing his troops about Phocis and Locris, he sent his brother and others to negotiate with the Achaean League; and a treaty was made between it and Rome. The imperium of Flamininus was continued for the next year (B.C. 197), and a fresh levy of troops ordered for him. Vain attempts at negotiation with Philip had been made in the winter: and in the spring of 197 B.C. Flamininus starting from Thebae (on the Pagasaeon Gulf) went in search of the king to give him battle. He found him near Scotussa entrenched on some hills called Cynoscephalae, 'Dog's Heads', and there utterly defeated him. At the next Isthmian Games he accordingly proclaimed the freedom of Greece,—freedom, that is, from Macedonia. For though the Romans did not as yet make Greece a Roman Province, they still held certain strongholds—Acrocorinthus, Chalcis (in Aetolia), and Demetrias (in Magnesia) [Livy 33, 1—43]; Flamininus was still there with imperium; and Roman troops were stationed also at Elatea in Phocis, commanding the pass of Mt. Oeta. In B.C. 195 he headed an attack upon Nabis, tyrant of Sparta, who was at length reduced to submit to the Roman terms. These terms did not satisfy the Aetolian league, which presently called in the help of Antiochus. Meanwhile Flamininus wintered at Elatea, and in the spring of B.C. 194 returned to Italy, taking the Roman garrisons from Demetrias, Chalcis, and Acrocorinthus, and exhorting the Greek States in a parting speech to peace and loyal

friendship to Rome, and to avoid calling in foreign aid. He then went home and celebrated a splendid triumph for three days, though in fact his whole progress through Italy was one of triumph [Liv. 34, 48—52]. He was sent back to Greece in B.C. 192 for two years on the alarm of the war of Antiochus, not this time with troops, but as an ambassador; and the influence of his presence prevented many of the towns from joining the Aetolians in their foolish invitation to Antiochus. (See ACILIUS.)

Flaminius was Censor in B.C. 189—8; and the last great public service he performed was the embassy to Prusias which reduced Hannibal to poison himself, B.C. 183 [Liv. 39, 51]. He died in B.C. 174 or in the previous year [Liv. 41, 28]; *Life* by Plutarch.

(2) *Lucius Quintus Flaminius*, brother of the foregoing. He commanded the fleet in his brother's Consulship, and besieged and took Eretria, in Euboea, and Carystus, and on the whole was successful. By his brother's influence he was elected Consul for B.C. 192, during which year he conducted a desultory campaign against the Ligures. It was in this campaign that the disgraceful crime was committed mentioned in the text, for which Cato righteously removed him from the Senate. [See Livy 39, 42.] What is astonishing is that the people seem to have condoned it, for they cheered him when he appeared afterwards in the theatre [Plutarch *Flam.* 19].

GADES, § 69.

Gades, modern Cadiz, on a small island (Isla de Leon) joined to the coast by a bridge. It was originally a Phoenician settlement; made an alliance with Rome B.C. 212, and was raised to the status of a municipium by Augustus. It was very wealthy, and an important seat of commerce. See *pro Balb.* §§ 34 and 39.

GALLIA, § 42.

In the time at which Cato is supposed to be speaking (B.C. 150) Gallia meant the part of the Italian peninsula between the Alps and a line formed by the Rubicon and the Apennines. This Cisalpine Gaul had been reduced to the form of a Province in B.C. 191.

GALLICUS AGER, § 11.

The district between Ariminum and Ancona once possessed by the Galli Senones.

GALLUS, § 49.

Caius Sulpicius Gallus was Consul in B.C. 166. He was devoted to the study of Greek literature, and was an accomplished orator and man of letters [*Brut.* § 78]. Among other things he was deeply versed in astronomy or astrology, and predicted an eclipse. Cicero [*de Rep.* 1, § 21] represents him as explaining the celestial globe, which was the only thing Marcellus accepted from the spoils of Syracuse. See *de Am.* §§ 9, 21 and 101.

GIGANTES, § 5.

The Giants, fabled sons of the earth who waged war with the Gods, and tried to scale heaven by piling Pelion upon Ossa.

GORGIAS, §§ 13 and 23.

Gorgias of Leontini, was born circ. B.C. 480. He came to Athens in B.C. 427, on an embassy from his countrymen to entreat the aid of the Athenians against Syracuse. He was a Sophist, that is, a professional teacher, and his special subject was Rhetoric. Diodorus [14, 53] says that he much impressed the Athenians by his oratorical powers. The dialogue of Plato named after him, and in which he takes part, is timed by its author twenty-two years after this visit to Athens, and its object is in part to point out the failure of Rhetoric in promoting real political well-being. The works of Gorgias, besides his rhetorical treatises, included a metaphysical tractate (on the *μὴ ὂν*) of which an analysis survives. Cicero [*Brut.* § 175] says that he was the first to invent and employ the science of harmonious or balanced sentences in Oratory (*numeros Oratorios*), an art which his pupil Isocrates carried to a wearisome excess in his perpetual antitheses. He lived to a great age, Cicero says to 107.

GRAECUS, §§ 3, 26, 38 and 45.

Grecian.

HESIODUS, §§ 23 and 54.

Hesiod, a native of Ascra in Boeotia. We have three works which pass under his name, *The Works and Days*, a poem on Agriculture, which Vergil regarded as his model for the *Georgics*; the *Theogonia*, a poem on the parentage of the Gods and the origin of the Universe; and the *Shield of Hercules*, a poem on the contest between Hercules and Ares. The genuineness of these poems, the fact of their being by the same author, and the period of Hesiod's own existence, have been the subjects of endless controversies. A good summary and criticism of these

controversies will be found in Prof. Mahaffy's *Greek Literature*, vol. i. pp. 96 sq. The philosopher Zeno, according to Cicero [*de N. D.* 1, § 36], wrote an explanation of the *Theogonia*.

HISPANIA, § 32.

Spain. The two Roman provinces in Spain, *Hispania Citerior* and *Ulterior*, divided at first by the Ebro, were not formed until after the period of this dialogue, viz. in B.C. 133. But a long and obstinate war had been going on at intervals in the country since B.C. 205, the Romans gradually getting possession of all that had been held by Carthage and more.

HOMERUS, §§ 22, 31, and 54.

The exact date, and even the existence of Homer, have been the subject of great dispute. The *Iliad* and *Odyssey* were always assigned to him until the second century B.C., when some grammarians of Alexandria started a theory of a separate authorship, and were called *οἱ χωρίζοντες*. Almost consistent tradition declared Homer to be an Asiatic or Island Greek, but seven places contended for the honour of his birth,

Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenae.

Whether the poems as we have them were the offspring of one genius or not, it seems certain that we owe their preservation and present shape to Pisistratus, who caused them to be edited in the sixth century B.C. The most destructive criticism as to the unity either of authorship, or of time of composition, was published by Wolf in 1795. For a conservative view on this matter see Mr Gladstone's *Homeric Primer*. And for a review of the whole controversy, see Prof. Mahaffy's *Greek Literature*.

IDAEUS, § 45.

The *sacra Idaea*, the worship of the *Magna Mater* or Cybele. Mt. Ida had been one of the seats of her worship in Asia. See *Ov. F.* 4, 249.

ISOCRATES, §§ 13, 23.

Isocrates, son of Theodorus and Heduto, was born B.C. 436 in Attica, and was a pupil of Gorgias and other sophists, and a friend of Socrates, for whom he had the courage to wear mourning. In about 404 B.C. he opened a school of Rhetoric in Chios, but returned to Athens after the fall of the 30 tyrants, and entered upon the profession of a speech-writer. In B.C. 392 he abandoned this profession and opened a school at Athens. His works, mostly in the form of speeches, are political tracts or mere literary essays (e.g. *Helenaë encomium*), and were produced between B.C. 392—353. The *Panathe-*

naicus mentioned in the text was a defence of the policy of Athens, and was finished in B.C. 339 under the discouragement of great age and a mortal disease. It is said that on hearing of the battle of Chaeroneia, and Philip's triumph, he threw himself from the wall and perished, B.C. 338, in his 98th year. See Jebb's *Attic Orators*, vol. II.

ITALICUS, § 78.

Italian.

LACEDAEMONIUS, §§ 20, 59, 62, and 63.

Lacedaemonian or of Sparta.

LAELIUS, §§ 6, 7, 9 etc.

One of the speakers in the dialogue. See Introduction, p. 4.

LAERTES, § 54.

Father of Odysseus (Ulysses), who is represented in the *Odyssey* as living in retirement and cultivating a farm in his son's kingdom, the Island of Ithaca, while Odysseus is absent at Troy and on his subsequent wanderings.

LEONTINUS, § 13.

Of Leontini, see GORGAS. Leontini in Sicily was a Colony of the Chalcidians of Naxos founded B.C. 728. It was a town built on the two banks of a steep gully through which ran the small river Lissus, a tributary of the Terias. The modern town of Lentini stands a few miles to the N.E. of the old site, having been removed since the earthquake of 1693. For a description of Leontini see Polyb. 7, 6. It was constantly at war with Syracuse, and alternately under its power and independent.

LIVIUS, § 50.

Livius Andronicus [it seems doubtful whether his praenomen was *Marcus* or *Lucius*] was a native of Tarentum born about the year B.C. 283. When Tarentum was captured in B.C. 275 he was brought as a slave to Rome, but afterwards set free by some Livius (perhaps M. Livius Salinator), and took as usual the name of his Patronus. Tarentum was a Greek town, and Livius found means of supporting himself at Rome by teaching Greek. He published a translation of the *Odyssey* in the Saturnian metre, which Cicero [*Brut.* § 71] describes as a sorry patchwork; and also is said to have been the first to weave the rude *Saturae* or medley songs into the form of a play. He afterwards translated Greek Plays, an example in which he was followed by other poets, though his own plays Cicero says

were not worth reading a second time. We hear also of his composing a hymn to Juno to be recited or sung by 27 virgins in a formed procession in consequence of some prodigies which occurred in B.C. 207; which hymn Livy says was 'perhaps commendable at that rude age, but in our day would be regarded 'repulsive and incorrect' [27, 37]. He died about B.C. 203.

LUDUS, § 20.

The title of a play of *Naevius*.

LYSANDER, §§ 59 and 63.

A Spartan who was navarchus in 404 B.C., when he destroyed the Athenian fleet at *Aegospotami*. He was the son of Aristodicius, a man of good family but of small means. He did not become conspicuous until the second half of the Peloponnesian war, i.e. after 415 B.C.; but his movements after that time about the coast of Asia, his friendship with Cyrus, and the respect which his vigour and honesty inspired among the allies, contributed much to the fall of Athens. After *Aegospotami* he sailed leisurely to Athens and blockaded the Peiraeus. In a few months he reduced it to surrender, and compelled the citizens to allow the long walls to be pulled down. It was under his influence that the 30 tyrants were set up in Athens, and if he had not been thwarted by the Spartan king he would in all probability have defeated the patriotic party in the Peiraeus, who under Thrasybulus drove the 30 out. He fell in battle at Haliartus fighting against the Thebans, B.C. 395. [*Xen. Hell.* 2, 2 and 3, 15, 16.] *Life* by Plutarch.

LYSIMACHUS, § 21.

Father of Aristides. [*Plut. Arist.* 1, 1.]

MAELIUS, § 56.

Spurius Maelius, an *eques* of great wealth, attempted by largesses of corn to relieve the poor at Rome, who were suffering from a famine in B.C. 440—439, and was accordingly accused by the Patricians of aiming at kingly power. Cincinnatus was created Dictator, and sent his Master of the Horse to summon Spurius to answer the charge. He sought the protection of his partisans, and appealed to the people; but was followed and slain by Ahala. This is Livy's story [4, 13—15], which is the same as that which Cicero knew and often referred to.

MAGNA MATER, § 45.

Cybele (identified with Rhea the Mother of the Gods) was a

Phrygian deity, whose worship was introduced at Rome in B. C. 204, in consequence of an Oracle obtained from Delphi in accordance with the directions of the Sibylline Books. An embassy was sent to king Attalus of Pergamus, and he presented the commissioners with a black stone which was believed to be the goddess. When it came to Rome it was received by P. Cornelius Nasica as the 'best man',—in accordance with the order of the oracle. A festival in her honour was established lasting six days from the 4th of April, called the Megalesia. [Ovid, *F.* 4, 249. Livy, 29, 14.]

MARCELLUS, § 75.

Marcus Claudius Marcellus, Consul B. C. 222, 215, 214, 210, 208.

Of this man Cicero says that he broke the back of the second Punic war [*de Rep.* 1, 1, 1]. His services were for the most part in Sicily, where a festival in his honour was long kept up in Syracuse called *Μαρκελλεία* [*Verr.* 2, § 51].

In his second Consulship, to which he was elected after the fall of one of the Consuls at Cannae, he obtained some success against Hannibal at Nola. In his third Consulship he was sent to Sicily, where he remained between two and three years and took Leontini, Syracuse, and other cities. The siege of Syracuse was a long one, and when at length he entered the town which had had such a famous history, and had made so long a struggle for freedom, he is said to have shed tears of mingled pleasure and pain. Cicero says [*Verr.* 5, § 84] that though he took Syracuse he preserved it: and that of all the spoils of it he only took for himself the *Sphaera* of Archimedes, whom he had specially wished to spare [*de Rep.* 1, § 21. *Verr.* 4, 131]. Livy tells us that he transported the statues, pictures and other works of art in which the town was rich to Rome, which was the beginning of the taste at Rome for such things [*Liv.* 25, 40]. He was refused a regular triumph on the technical ground that his having handed his army over to a successor showed that the war was not finished, an objection not made on a subsequent occasion to the triumph of Acilius. As a compromise he had a triumph on the Alban Mount, and an ovation in the city. He had been elected Consul in his absence, and had now to defend himself against a deputation of Sicilians who accused him of harshness in his treatment of Syracuse; but while a promise was made to the Syracusans of such relief as was possible, Marcellus was exonerated. He then had to meet Hannibal in Lucania, and came off not

unsuccessfully; but in B. C. 208 when he was again Consul he was outwitted near Canusium by Hannibal and fell. He was somewhat over sixty years old at his death.

MASINISSA, § 34.

Son of Gala, king of a tribe of Numidians called Massyli. In B. C. 213 an alliance was made between Syphax, king of another part of Numidia, and the Romans. Thereupon the Carthaginians made an alliance with Gala. The army of Gala was entrusted to Masinissa, then 17 years old, who overthrew Syphax with great slaughter and drove him into flight [Liv. 24, 48—9]; and the next year, having passed over into Spain, contributed much to the defeat and death of Publius Scipio [B. C. 212, Liv. 25, 34]. He appears to have remained in Spain until B. C. 205, when becoming convinced that success was destined to the Roman arms he made a secret compact with the Roman commanders, and led his troops back to Africa [Liv. 28, 16]. Syphax meanwhile had, in spite of his boasted successes against Carthage, and the compliments of the Senate [B. C. 210, Liv. 27, 4], now turned round and joined the Carthaginians; but he was easily persuaded by Laelius with the help of soft words and a few presents to rejoin the Romans [Liv. 28, 17]. For the moment therefore both Numidian kings were in alliance with Rome; and Masinissa seems to have been possessed with all the zeal of a turncoat, and to have been dissatisfied by the young Scipio's more deliberate measures. But he had now an object of his own to serve. His father and uncle were both dead, who had held the royal power in succession, which was next held by his cousin Capusa. Against him a more distant kinsman, Mezetulus, had risen, and had slain him in battle; and though a boy named Lacumaces was nominally king Mezetulus really reigned with the title of *Tutor*. Mezetulus had married a Carthaginian lady, and relied on the support of the Carthaginians. Masinissa's claim to the crown therefore naturally kept him on the side of Rome, and opposed to Carthage. Syphax had now changed sides a third time, had married Hasdrubal's daughter (Sophonisba), and renounced his friendship for Rome. To Syphax therefore Mezetulus and his ward Lacumaces looked for help. Masinissa however conquered them; forced both Syphax and the boy and his Tutor to take refuge on Carthaginian soil; and possessed himself of his father's kingdom [B. C. 204, Liv. 29, 30]. There followed a period of petty warfare between these parties, in which Masinissa was often defeated and sometimes successful, but could not

keep his hold upon his kingdom [Liv. 29, 31—33]. At last he joined Scipio with a small band; assisted in setting fire to the camp of Syphax; was restored to his kingdom; and presently had the satisfaction of aiding Laelius to conquer and take prisoner his rival, who was sent to Italy and died shortly afterwards at Tibur [B. C. 203, Livy 30, 11]. Masinissa afterwards married Sophonisba and was by the gratitude of the Romans rewarded with large additions to his kingdom (B. C. 201). From this time forward he was a faithful ally of Rome, and in constant quarrels with Carthage about the territory which had been taken from her to add to his dominion. Embassies were sent to Rome on both sides, and there is no doubt the Senate regarded with favour anything that tended to give them an excuse for interfering in Africa and showing Carthage to be in the wrong. The last we hear of him in Livy is in the year B. C. 168, when he sent his son Masgabas to assure the Senate that he would supply all that he could for their war in the East. He died 20 years later, in B. C. 148, when the younger Africanus was in Africa carrying on the third Punic war [Appian, *Pun.* 105], leaving it a strict charge with his sons to submit the arrangement of the succession and division of his kingdom to Scipio's direction, whom he had begged to come to him, but who did not arrive in time.

Cato speaks of him in B. C. 150 as 90: but if Livy's statement that he was 17 in B. C. 213 be right, he would only be 80. [Liv. 24, 41.]

MAXIMUS, see FABIVS.

METELLVS, see CAECILIUS.

MILO (Μίλων), §§ 27, 33.

A celebrated athlete of Crotona, who flourished about B. C. 511. According to Pausanias [6, 14] he won prizes for wrestling six times at the Olympic games, one of which was as a boy, six times at the Pythian games as a man, once as a boy. The seventh time he came to the Olympic games to wrestle he was beaten by a fellow-townsmen Timasitheus. Marvellous stories of his muscular strength are recounted by Pausanias, who also tells the tale of his death: 'He found a dry timber tree with wedges fixed in it; in order to show his strength he put his hands into the split, when the wedges split out and, his hands being thus caught in a trap, he was devoured by wolves.' His career is a curious illustration of the enormous importance attached to success in the Olympic games among the Greeks of the sixth and fifth centuries B. C. (though there are signs of a

reaction in the next century), for not only does he lead his countrymen in battle, but his name is said to have been held in great esteem as far off as the Persian Court [Her. 3, 137]. Crotona seems to have been remarkable for her athletes. Besides the two mentioned, Phayllus the longest jumper on record was also a native of it [Herod. 8, 47. Schol. ad Arist. *Ach.* 214].

NAEVIUS, §§ 20 and 49.

Cnaeus Naevius a native of Campania. He began exhibiting plays in B.C. 235, both Tragedies, chiefly translated from Euripides, and Comedies. He also wrote Satires or Epigrams against leading men of the day, especially the Metelli; of which one well-known line is preserved,

fato Metelli Romae fiunt consules,

to which Metellus answered

et Naevio poetae

dabunt malum Metelli,

cum saepe laederentur,

dabunt malum Metelli.

He served in the army during the first Punic war; but his satires on the Aristocratic party got him into trouble, and he was thrown into prison: being released by the interposition of a tribune he retired to Utica, where he died in B.C. 203; though Cicero [*Brut.* § 50] says that Varro thought that he lived longer. His epic poem on the Punic war is mentioned by Cicero again in *Brutus* § 75, where he compares it to a carved work of Myron, and says that it is *luculentè scriptum*, though less *politè* than the work of Ennius.

NEARCHUS, § 41.

Nearchus of Tarentum, a Pythagorean, with whom Cato made friends while serving under Fabius when the latter recovered Tarentum in B.C. 209. We know nothing more of him but that he remained faithful to the Roman side. [Plut. *Cat.* 2.]

NESTOR, § 31.

King of Pylos, represented by Homer, as in the text, to have lived to three times the ordinary age of man. He is the counsellor and referee in all difficulties and dangers in the war, and it is he that, with Odysseus, is sent to try and draw Achilles from his sullen retirement. Cicero quotes him as an instance of the respect which years bring, and that is just the characteristic brought forward in the *Iliad*.

OECONOMICUS, § 59.

'The Steward', a title of a treatise of Xenophon on the management of an estate. See XENOPHON.

OEDIPUS, § 22.

Oedipus, the son of Laius, being exposed as an infant in consequence of an oracle, was saved and reared. He unwittingly fulfilled the oracle, by wedding his own mother and killing his father in a fray. Finding out that he had committed these horrible deeds he blinded himself. He is here mentioned as the subject of a Play of Sophocles. The name means 'Swell-foot', from the thongs with which his infant feet were pierced or tied tightly when he was exposed.

OLYMPIA, § 33 (cp. § 14).

Olympia in Elis in the valley of the river Alphaeus. The plain, surrounded by hills except on the west, is 3 miles long by 1 broad. The celebrated games, in which all who could claim Hellenic blood might take part, were held every fourth year down to A.D. 394. The first, used as an era, is generally placed in B.C. 776, but there is much reason to doubt the correctness of the calculation. The place was adorned with many temples, and statues, especially the gold and ivory statue of Zeus by Pheidias. The sites of the Hippodrome etc. had been long covered by the accumulation of mediaeval buildings and villages, but have lately been excavated and in great part uncovered. The enormous prestige of victors in the games may be learnt from Pindar. The festival itself was for a long while a real tie among the Hellenes, and while it was being celebrated a kind of 'Peace of God' was maintained among them. By the time of Cicero this prestige had much disappeared; he says, in B.C. 43, that 'nothing could be more 'disreputable (*turpius*) than for him to go to them whatever 'the state of public affairs, but at such a time as that it would 'be inexcusable' (*ἀναπολόγητον*), *ad Att.* 16, 7.

ORIGINES, §§ 38 and 75.

A title of a work of Cato on early Roman History.

PANATHENAIUS, § 13.

A title of a tract of Isocrates in praise of Athens. See ISOCRATES.

PAULLUS.

(1) *L. Aemilius Paullus Macedonicus* §§ 15, 60 and 82. See AEMILIUS (2).

(2) *Lucius Aemilius Paullus* § 75 and 82. See *AEMILIUS* (1).

PELIAS, § 83.

Pelias, king of Iolcus, a son of Neptune and Tyro, and half-brother of Aeson father to Jason. When Jason came to claim his father's kingdom Pelias sent him to Colchis for the golden fleece. On Jason's return with Medea, the latter persuaded the daughters of Pelias that they might restore their father to youth by cutting him up and boiling him.

PERSAE, § 59.

The Persians, originally a mountain tribe of Central Asia, were led down by Cyrus the Great to the conquest of the Babylonians, Medes and Lydians. The last conquest eventually brought them into connection with the Ionian Hellenes, and so into collision with the Greeks of Europe.

PERSICUS.

Persian; see preceding article.

PHILIPPUS, § 14.

Quintus Marcius Philippus, Consul B.C. 186 and 169. In his first Consulship he joined his colleague in punishing the excesses at the Bacchanalian festival (see *ALBINUS*). He then commanded against the Ligures Apuani (S. of Genoa), and getting surrounded in a cul-de-sac lost a large number of men. The place of the disaster was ever afterwards called the *Saltus Marcius* [Liv. 49, 20]. When in B.C. 171 the Senate declared war against Perseus, Philippus was sent among other commissioners to survey the coast and cities of Greece. His particular districts were Epirus, Aetolia, Thessaly, Boeotia, and Euboea. He had an interview with King Perseus near Larissa, and when there was hesitation as to the point of etiquette, whether he should cross the river (Peneus) to the king or the king to him, he said, *filius ad patrem transeat*, alluding to his name Philippus as the same as that of the father of Perseus: a very mild joke which seems to have settled the matter to everyone's satisfaction. In his speech he explained to the king what complaints the Romans had against him—in regard to his attacks on certain Greek towns, etc. The result was a truce and a despatch of *legati* to the Senate. Philippus himself returned to Rome early in the winter [B.C. 171, Livy 44, 37—44]. When he got to Rome, however, he boasted that he had granted the king this truce and the embassy, knowing them to be useless, and in order to give time at Rome for preparations for war. In this deceit he received the support

of the majority of the Senate in spite of the protest of the elder and graver members; was sent back to Greece in command of a fleet of quinquiremes (B.C. 170), and was elected Consul for the next year: in which year he again went to Macedonia with a supplementum of five thousand men. The Roman headquarters were at Larissa in Thessaly, but Philippus penetrated a considerable way into Macedonia, finding no enemy worthy of the name to resist him. [Livy 44, 1—17.] He spent the winter of 169—8 in Macedonia, during which an embassy arrived at his quarters offering assistance from the Achaean league, which he politely declined; though he sent a letter urging upon them their interest in putting down the two kings Perseus and Antiochus [Polyb. 29, 23—5]. We hear also of some diplomatic dealings with the Rhodians with a view of bringing the war to a close, which Appian [*Maced.* 15] says arose really from want of courage. He was relieved of his command in the following spring by Aemilius Paullus. He was more than sixty years old in 169 B.C. [Liv. 44, 4], but was alive in 164 B.C., for he held the Censorship in that year.

PICENS (ager), § 11.

The land of Picenum, a district on the coast of the Adriatic between the R. Aesis and the R. Matrinus.

PISISTRATUS, § 72.

Pisistratus, son of Hippocrates, having distinguished himself in early life in war, made himself Tyrannus of Athens about the year 560 B.C. by the trick described in Herodotus [1, 59]. Athens was divided, as all Greek states were, between a party of Democrats and Oligarchs. The democratical party seem to have been called *ὑπάκριοι* (highlanders), the Oligarchical party the *παράλιοι* (men of the Sea Coast). Wounding himself Pisistratus drove in a mule chariot into the town; declared that he had been assaulted by the Oligarchs; and asked for a guard, which the citizens gave him. By their help he made himself Tyrannus. Both parties however presently united to drive him out, and he was away from Athens for ten years, when managing to restore himself, B.C. 542, he remained in power until his death, B.C. 527, at an advanced age. [Thucyd. 6, 54, 2]. Thucydides says that the power of Pisistratus and his sons was exercised with moderation, and was never burdensome to the people, but conducted with virtue and intelligence. He was connected with Solon, and seems to have enforced his laws. He began the great Temple of Zeus, improved the water supply of the town, patronised literature,

founded a library, and is said to have caused the Homeric poems to be collected and edited. See also *Plut. Solon* 30—31.

PLATO, §§ 13; 41; 44 and 78.

Plato, son of *Ariston*, of a family of some position, was born at Athens in B.C. 429 (some reckon B.C. 428). Though he received the best education of the day, and had powerful relatives, he never engaged in political life; and when about twenty began to frequent the company of *Socrates*. We know nothing of this intercourse with *Socrates*, for *Xenophon* only once mentions him in his *Memorabilia*; and he appears not to have been with him in his last hours. On *Socrates'* death *Plato* retired to *Megara* (B.C. 399), as did other philosophers, for fear of further measures against them. He returned to Athens in B.C. 395, having visited in the interval *Italy*, *Cyrene*, and *Egypt*. It was at *Tarentum* that he came across the *Pythagorean School*, who seem to have influenced him considerably. In B.C. 394 he was serving in the Athenian forces at the battle of *Corinth*. And in the course of the next five years (? B.C. 389) he seems to have visited *Sicily* and made acquaintance with the elder *Dionysius*. After his return to Athens he began to draw round him a body of hearers in the *Academy*, a gymnasium outside Athens, and afterwards in a garden close by inherited from his father. Hence his School was called the *Academy* and its members *Academics*. He twice visited *Sicily* afterwards, first at the request of *Dion* who wished to influence the younger *Dionysius*, and again at the invitation of *Dionysius* himself. These visits proved neither useful nor unaccompanied by danger. With the exception of them he passed the rest of his life at Athens, where he died in B.C. 347, some say while at his desk, others at a marriage feast.

PLAUTUS, § 50.

Titus Maccius Plautus, the famous writer of comedies. The date of his birth is uncertain, but the place was *Sarsina* in *Umbria*, and according to *Cicero* [*Brut.* § 60] he died at *Rome* in B.C. 184, eleven years after the birth of *Terence*. He was somewhat younger than *Andronicus* [*Tusc.* 1, 1, 3], and was an old man in B.C. 190 when the *Pseudolus* was exhibited. He was free but poor, and had to work in a mill for his living, and wrote and sold his plays to the *Aediles* in the intervals of his work. There are twenty of his plays in existence, which are all (except one, *Vidularia*, now lost) that *Cicero's* contemporary *Varro* allowed to be genuine,

though at one time as many as 130 were attributed to him [Aulus Gell. 3, 3]. Like those of the other comic writers before and after him at Rome, his plays were translated or adapted from the Greek of the authors of the New Comedy at Athens, Menander, Diphilus, and Philemon; or sometimes, according to Horace [*Ep.* 2, 1, 58], from the writers of the Old Comedy, such as Epicharmus. Varro said of him, 'The muses if they spoke Latin would use the language of Plautus'. [*Quinct.* 10, 1, 99.] See Hor. *Ars P.* 270.

POENI, §§ 44 and 75.

The Carthaginians, often spoken of as Poeni by Roman writers, which is the Latinised form of the Greek *Φοίνικες*, the Carthaginians being a colony of Phoenicians coming from Tyre.

PONTIUS, §§ 33 and 41.

(1) *Caius Pontius Herennius* [§ 41], a Samnite, and father of Caius Pontius who captured the Consul Postumius and his army at the Furculae Caudinae in B.C. 321. Livy [9, 1], as opposed to his son, whom he describes as *primus bellator duxque*, calls him *prudentissimus*. This epithet seems to allude to his learning, and would be accounted for by his intercourse with the Pythagoreans, to a tradition of which Cato no doubt refers. Being sent for by his son to advise what should be done with the Roman army, he gave it as his opinion that he should kill them all or let all go free.

(2) *Titus Pontius* [§ 33] seems to have been renowned for his great size and strength, like the giant Highlander. It seems probable that he is also referred to by Lucilius, with other Centurions, in complimentary terms (*de Fin.* 1, § 8).

POSTUMIUS, § 41.

See ALBINUS.

PSEUDOLUS, § 50.

'The Liar', the title of a play of Plautus said to have been first performed at the consecration of the Magna Mater B.C. 190.

PUNICUM BELLUM, §§ 32 and 50.

The first war with the Poeni or Carthaginians, B.C. 262—241.

PYRRHUS, §§ 16, 43 and 55.

Pyrrhus, king of Epirus, born about B.C. 318, was the son of Aeacides, and, as these names indicate, claimed descent from Pyrrhus the son of Achilles. His father was killed in battle

when he was a child, and he was brought up by Glaucias, the king of an Illyrian tribe called the Taulantians. Glaucias restored him to the throne of Epirus when he was twelve years old; but he was again expelled by Cassander, and did not gain secure possession of it until he was 23 years old (B.C. 295). Between that date and B.C. 286 he was engaged in almost constant warfare in Macedonia, part of which he for a time annexed, but was finally driven out of it by Lysimachus.

After five years comparative quiet government in Epirus, he received an invitation in B.C. 281 from the Tarentines to come over to Italy, and lead them in their war against the Romans. Early in the next year he crossed with 25,500 men and a number of elephants. He beat the Romans near Heraclia on the Siris in B.C. 280, and gained by his victory the adhesion of many Italian towns, but failed to advance, as he hoped, to assault Rome. Next year he fought the Romans again at Asculum but without decisive result. He now was invited to go to Sicily, to assist the Siciliots against Carthage; and in B.C. 478, having made a truce with Rome, he accepted the invitation. He was two years in Sicily: but though he was successful at first he did not finally effect much, and in the autumn of B.C. 276 he returned to Italy at the request of the Italian allies. In B.C. 276—5 he was engaged in securing various Italian towns and in recruiting his army; but in B.C. 274 he sustained a decisive defeat at Beneventum at the hands of Curius Dentatus, and returned home. In B.C. 273 he again got possession of the kingdom of Macedonia, and the next year (B.C. 272), accepting an invitation to interfere in the affairs of Sparta, he unsuccessfully attacked that town; and thence going in a similar way to Argos he was admitted into the city. But the citadel being in the hands of the enemy, he found it necessary to evacuate the town, and while doing so was killed by a tile which a woman threw at him from the roof of a house. Pyrrhus seems to have been a man of gallant and chivalrous disposition; and, though willing to enter upon any war for the gratification of ambition, he conducted his campaigns without unnecessary cruelty. His conduct in returning the Roman prisoners without ransom left behind him in Italy the good reputation to which Cicero refers in *de Am.* § 28. He wrote a book on military tactics in conjunction with his accomplished minister Cineas [*ad Fam.* 9, 25].

PYTHAGORAS, §§ 22, 33, 72 and 78.

Pythagoras, son of Mnesarchus. One of the most famous

names in Greek philosophy but at the same time one of the most mysterious. Hardly any facts as to his history or doctrines are clearly ascertained. The dates assigned to his birth for instance vary from B.C. 608 to B.C. 570. Numerous discoveries in Arithmetic, Geometry, Music, and Psychology were attributed to him. One of the most famous of the doctrines assigned to him is that of Metempsychosis or the 'transmigration of souls'. Horace refers to a story that he asserted his own soul to have inhabited the body of Euphorbus, an Homeric hero, and proved it by selecting a shield hanging up in a temple, which on being examined was found to have the name of Euphorbus engraved on it [Hor. *Od.* 1, 28, 10]. Travels all over the world in search of knowledge are ascribed to him, and it seems certain that he eventually settled in Crotona, where his followers formed a club or society, obeying various rules, some of them of an ascetic nature; and that afterwards similar clubs were formed at Sybaris, Metapontum, Tarentum, and other places in Magna Graecia. Cicero says that he died at Metapontum, having first come to Italy in the reign of Superbus [*de Fin.* 5, § 4; *Tusc.* 1, § 8]; and that he was the first to describe himself as *philosophus* [*Tusc.* 5, § 8]. He looks upon him as the founder and father of the Italian school of philosophy, that is of the schools of Magna Graecia [*de Or.* 3, § 139]. The date of his death is as uncertain as that of his birth; the most commonly received is 497 B.C., but it has been put by some as late as B.C. 472. The 'Pythagorean' doctrines, so called, embraced almost every subject, Politics, Morals, and Physics. And Mr Grote says, 'as conceived by witnesses in and nearest his own age, we find him chiefly the religious missionary and schoolmaster, with little of the politician'. [*Hist. of Greece*, Ch. xxxvi.]

PYTHAGORAEUS, §§ 38 and 78.

A follower of the doctrines of Pythagoras. Cicero [*de Fin.* 5, § 87] says that contemporary with Plato the head of the School at Tarentum was *Archytas*, at Locri *Echecrates*, *Timaeus*, *Acrio*. He attributes to this school the phrase *ipse dixit*, which has become proverbial [*de N. D.* 1, § 10].

REGULUS.

See ATILIUS.

ROMANUS, §§ 12, 23 and 41.

Roman.

SABINI, §§ 46 and 55.

The *Sabines* were a mountain tribe dwelling in the Apennines near Amiternum. They appear to have descended into the lower ground, driven the Umbrians and Oscans out, and occupied the district N. and E. of Latium. They also occupied two of the seven hills of Rome.

SAMNITES, §§ 43 and 45.

Samnium is a district of central Italy immediately S. of Latium and North of Lucania, the Southern boundary touching the coast between Naples and Paestum. The people were of Sabine origin, that race having expelled the earlier inhabitants, the Oscans. The Romans only subdued the Samnites after many fierce and protracted struggles: 1st Samnite war, 343—340 B.C.; 2nd, 327—304 B.C.; 3rd, 298—290. Caius Pontius was the Samnite hero of the last two wars.

SARDES, § 59.

Sardis [Σάρδεϊς], the capital of the Lydian kingdom, in Asia Minor. It stood on the Northern slope of M. Tmolus, and was built on either side of the river Pactölus. After the destruction of the Lydian monarchy by Cyrus (B.C. 546), it was the seat of government for the Satrap of Southern Asia Minor, and was occasionally the residence of the King himself. It was burnt by the Hellenic allies in B.C. 500 at the outbreak of the Ionian revolt, but was restored, and the Satraps again lived in it. It seems never to have entirely recovered its destruction by Antiochus the Great in B.C. 214, though it was a seat of one of the seven churches in the 1st century A.D. Its ruins are to be seen in a modern village called *Sert*.

SCIPIO, §§ 3, 19, 29, 35, 50, 61 etc.

(1) The *duo Scipiones* mentioned in § 29 are

(a) *Publius Cornelius Scipio*, father of Africanus. He was Consul B.C. 218, the first year of the 2nd Punic war. He attempted to stop Hannibal's march in Gaul, but was outstripped by him. He and his army came by sea to Genoa, met Hannibal at the Ticinus, and were defeated. Scipio's life was saved by his son, afterwards the famous Africanus. He was again defeated by Hannibal at Trebia, where he was forced by his colleague, against his own judgment, to give Hannibal battle. Meanwhile he had sent his brother Cnaeus to Spain to keep up the war against Hasdrubal. After his Consulship his imperium was prolonged and Spain assigned to him as his sphere of work (*provincia*), and to Spain he

went early in B.C. 217, joining his brother near Tarraco, where the latter had wintered. There till towards the end of B.C. 212 the two brothers, acting in perfect accord, so conducted their charge as not only to break the Carthaginian interest in Spain, but also to win over the affections of many of the tribes in that country [Livy 25, 36]. Publius took the chief care of the fleet, Cnaeus of the land forces. After many successes however both brothers fell within a month of each other. Publius fell first, owing it appears to a rash resolution to issue out of his camp and meet the enemy (lately reinforced by Masinissa) wherever he could find him. He fell gallantly, leading his men on, towards the end of B.C. 212.

(b) *Cnaeus Cornelius Scipio Calvus*, Consul B.C. 222, brother of the above. In B.C. 218 he was serving as *legatus* to his brother, and was sent by him to Spain while Publius went to meet Hannibal in Italy. He appears to have remained in Spain continuously after that, and shared all the efforts of Publius; twenty-seven days after whose death he himself fell in a battle against the three combined Carthaginian armies which had been encouraged to advance by the defeat and death of Publius. Cnaeus felt certain from the appearance of the enemy and their unimpeded march that his brother had met with some disaster. He tried therefore to fall back upon his camp, but was killed during the retreat.

(2) *Publius Cornelius Scipio Africanus*, §§ 19, 29, 61, the son of Publius mentioned above. He was serving as *Tribunus Militum* in the battle of Ticinus, where he saved his father's life, and at Cannae. The energy and uprightness of his character seem to have developed early, and to have impressed his fellow-citizens in those days of disaster. For he was elected *Curule Aedile* when only 21, B.C. 213. And when, two years later, the fall of his father and uncle in Spain made it imperative to send some one that could be trusted there, he was sent with pro-consular authority to take the command (B.C. 211), though he had not as yet been Consul. This exceptional measure was justified by the result. He took New Carthage in a single day; he so impressed the Spaniards that they offered to make him king; and by 206 B.C. the Carthaginians were practically driven from Spain. Scipio then crossed over to Africa and made a treaty with Syphax; after which he returned to Spain, punished some towns that had shown themselves still hostile to Rome, and won over the crafty and able Masinissa to the Roman side. He returned to Rome and was elected Consul for

B.C. 205, and had Sicily assigned as his 'Province'. The common report affirmed that this meant Africa, and Scipio seems to have given out that it was his intention to finish the war there. Fabius, who still clung to the waiting game, declaimed against this idea of going to Africa as dangerous, and as against the law by which a Consul was bound to stay in the country assigned him. However, the Senate decreed that he should be allowed to go to Africa 'if it seemed for the interests of the State' [Liv. 28, 45]. He spent this year (205 B.C.) settling matters in Sicily, but sent Laelius to Africa, who was joined there by Masinissa. Next year (B.C. 404) his imperium was extended for a year, and he was left in the same position as the previous year. His severe administration in S. Italy and Sicily was complained of by a deputation of Locrians, and Fabius wanted to have him recalled: but this the Senate declined to do. Scipio early in this year passed over into Africa. Though deserted by Syphax he was almost uniformly successful; at the end of the year his imperium was prolonged 'until he should finish the war'. The Carthaginians, now thoroughly alarmed, sent for Hannibal who reluctantly left Italy. They met at Zama (B.C. 202): Hannibal was completely beaten: and the Carthaginians had to submit to the severest terms imposed by the victor. After celebrating his splendid triumph Scipio assumed, or had thrust upon him, the cognomen of Africanus, the first Roman to assume a name, says Livy, from a conquered country. In B.C. 192 he went as ambassador to King Antiochus, on which occasion he had a conversation with Hannibal at Ephesus. He performed numerous services in Greece in opposition to Antiochus, but he did not again actually command in war. In B.C. 187 some of the Tribunes impeached him for his conduct, especially at Syracuse and Locri; an accusation which he turned by pointing out to the people that it was the day of Zama and bidding them go to the temples with him to thank the gods. But though the enthusiasm thus roused saved him from condemnation, he was deeply hurt, and retired to his estate at Liternum, determined to appear no more however summoned. Here in the course of the same year he died, ordering his tomb to be made at Liternum, that he might not rest even when dead in his ungrateful country. He was Consul in B.C. 205, 194, and Censor in B.C. 199. He was born B.C. 234, and was therefore only 47 at his death.

(3) *Publius Cornelius Scipio Africanus*, § 35, son of number 2,

was prevented by weak health from taking part in public life. Cicero says that he composed some short speeches and some Greek history, written in a very pleasant style (*dulcissime*), and showed great promise as a man of learning. *Brut.* § 77.

(4) *Publius Cornelius Scipio Aemilianus Africanus*, adopted son of number 3. He is one of the speakers in this dialogue. For an account of him, see Introduction.

(5) *Publius Cornelius Scipio Nasica Corculum*, § 50, was the son of P. Cornelius Scipio Nasica, who in 203 B.C. was adjudged by the Senate as *optimus vir* to receive the Magna Mater, and grandson of Cnaeus Cornelius Scipio who fell in Spain (see no. 1 of this Article). He was Consul in B.C. 172, but abdicated because there had been a flaw in the auspices. He was Censor in B.C. 159, and in his 2nd Consulship, B.C. 155, served successfully against the Illyrians. From the text we learn that he was elected Pontifex Max. in B.C. 150. His great knowledge of jurisprudence gained him the distinguishing cognomen of Corculum (the *cor* being regarded as the seat of intellect). He was besides an eloquent speaker [*Brut.* § 79].

SERIPHUS, § 8.

An inhabitant of Serīphos, a small island in the Aegean, one of the Cyclades, in which were some iron and copper mines.

SIMONIDES, § 23.

Simonides, son of Leoprepes, born at Iulis in the island of Ceos,—thus called Κεῖος as distinguished from the elder poet Simonides of Amorgos,—b. B.C. 556, ob. B.C. 469. He was intimate with Pausanias and Themistocles, and the Sicilian tyrants Theron and Hieron. His chief works, some of which are extant, were *Epinikia*, i.e. songs celebrating victories in the games, Hymns, Dithyrambs, Threni or laments, and Sepulchral inscriptions. Perhaps the most famous of the last was his epitaph for the Spartans who fell at Thermopylae [*Her.* 7, 228 ; *Diod. Sic.* 11, 3],

ὦ ξείν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι,

which Cicero [*Tusc.* 1, § 101] translated thus :

*Dic, hospes, Spartae nos te hic vidisse iacentes,
Dum sanctis patriae legibus obsequimur,*

the last line being probably taken from the Greek as given in Diodorus,

κείμεθα τοῖς κείνων πειθόμενοι νόμοις.

He died at Syracuse, where he was staying at the Court of Hieron. A famous story of how his life was saved by the Tyndaridae, who summoned him from the house of Scopas which immediately afterwards fell down, is told by Cicero in *de Oratore* 2, § 352. See for an account of his writings, Mahaffy, *Greek Literature*, Vol. i. p. 206 sq.

SOCRATES, § 26, 59 and 78.

Socrates, son of Sophroniscus, a sculptor, and Phaenarete, a midwife, was born at Athens about B.C. 468. He appears to have been brought up to follow his father's art, but to have been enabled to leave it and devote himself to study by the help of a wealthy man named Crito. No figure is so well known from literature as his, but it is often not possible to distinguish the dramatic from the true element in what is told of him. Among the most genuine accounts of him are the *Memorabilia* of Xenophon. He performed the various duties of Athenian citizenship: served with conspicuous courage at the siege of Potidaea (B.C. 432—429), battle of Delium (B.C. 424), Amphipolis (B.C. 422). He was in the Boulé for the year B.C. 406, and his tribe happening to be Prytaneis when the question of the condemnation of the six generals after Arginusae came on, he distinguished himself by refusing to break the law (of Cannonus) by putting the question for the condemnation of all of them by one vote. Later on, in 404 B.C., he is said by Diodorus to have attempted to save Theramenes when arrested and condemned by the influence of Critias. But the greater part of his life seems to have been spent in philosophical discussion with all classes of men. Though he disclaimed the title of Sophist, and indeed gave no formal lectures and kept no school, yet his followers constituted in fact a kind of school, and his name became identified with certain forms of discussion and certain doctrines, used and extended afterwards by his friends and followers. The sort of feeling with which he was regarded by those who had neither the patience nor the power to understand him may be gathered from the 'Clouds' of Aristophanes, which being meant to ridicule the dangerous tendency, as the poet thought it, of the speculations of the day, derives its point and power from extravagant travesties of the sayings and habits of Socrates. This popular feeling

resulted in B.C. 399 in the famous accusations brought by Meletus, Anytus and Lycon against him (1) of despising the gods of the city, and of introducing new gods, (2) of corrupting youth. He was condemned; and when called upon to assess his punishment declared that he deserved rather a public reward, but at last named a fine of 30 minae (£120). The jury looking upon this as insufficient had to take the accuser's assessment—death; and Socrates was executed by the hemlock shortly afterwards. As to the insufficiency of Socrates' assessment,—which by some enthusiasts for the Athenian democracy has been looked upon as a quasi-justification of this crime,—we may remark that Socrates was a poor man, and that 30 minae could have purchased about 10 good acres of land, and therefore was equivalent to a fine now of between £500 and £600. This does not seem a bad proposal on the part of an old man without property, and might have saved an Athenian jury from the commission of an almost unique atrocity.

SOLON, §§ 26, 50, 72 and 73.

Solon, born about B.C. 638, son of Execestides. He first came forward in Athenian politics in the contest between Athens and Megara for the possession of Salamis, in regard to which he was believed to have inserted a line in the *Iliad* (2, 588) which speaks of Ajax of Salamis ranging his ships with those of Athens. His famous constitution is generally assigned to B.C. 594. When the laws were promulgated he left Athens, exacting an oath from the citizens that they would not change them until his return. He remained away for ten years. Some time after his return the constitution was in a measure overthrown by the usurpation of Peisistratus (B.C. 560). Solon is said to have lived only two years after this revolution which he tried to avert. He is always reckoned as one of the 'Seven wise men' of Greece, and the remains of his poetry are of the sort called *didactic* or *gnomic*, giving rules for moral or political conduct in pithy verse. The story of his interview with Croesus told in Herodotus (1, 29—46) is rejected on chronological grounds. Cicero in this dialogue chiefly refers to him as an instance of intellectual activity maintained to extreme old age,—*γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος*.

SOPHOCLES, §§ 22 and 47.

Sophocles, son of Sophillus, was born about B.C. 496 at Colonus, a deme of Attica. He seems to have been early trained in music, and from the beauty of his person, as well as this

skill, was chosen to lead the dance in honour of the victory of Salamis. In B.C. 468 he exhibited his first tragedy, beating Aeschylus. He lived to the age of 90, dying in B.C. 405. Between B.C. 468 and 406, he won twenty victories with his tragedies. He also held certain military and civil offices, being a Strategus in B.C. 445, and one of the Hellenotamiae in B.C. 443. He is said to have written seventy tragedies, eighteen Satyric dramas, besides Elegies and Paean; but of these we only have seven tragedies remaining. His character seems to have been distinguished for mildness and amiability rather than strength; and Aristophanes (*Pax*, 698) declares that in his old age he became miserly. The story in the text (§ 22) of his sons trying to deprive him of his property does not seem to rest on good authority (*Vita Anonyma* and *Valer. Max. viii.*), and many critics do not believe that the *Oedipus at Colonus* was the work of his old age. His sons seem to have been *Iophon*, by Nicostrata, and *Ariston* by Theoris. See Mahaffy, *Greek Lit.* 1, p. 279 sq.; Donaldson, *Theatre of the Greeks*, p. 113 sq.

STATIUS, § 25.

See CAECILIUS (1).

STESICHORUS, § 22.

Stesichorus, of Himera, lived about B.C. 630—550, and died at Catana. His poems were lyrical, but upon the subjects of the epic poems of Greece, and written to be sung by a chorus to the accompaniment of music and dancing, in which we see the elements of the Greek drama. One of these lyrics was a *Palinode*, or recantation, of some disparaging lines on Helen in his poem about Troy. The story was that he had been inflicted with blindness by that heroine for his disparaging words, and that after the *Palinode* he recovered his sight. Cicero describes his statue at *Thermae*, whither it had been removed from Himera after the latter's destruction in B.C. 408—5. It represented the poet stooping over a book [*Verres*, 2, § 86].

STOICUS, § 23.

A Stoic philosopher, that is a philosopher of the School founded by *Zeno*. See *ZENO*.

SYNEPHEBI, § 24.

'The Comrades' or 'Fellow-Youths', the title of a play of Caecilius Statius, referred to in *de Fin.* 1, § 4 as an excellent specimen of Latin comedy.

TARENTINUS, §§ 41 and 39.

A man of *Tarentum*, §§ 10, 11 and 39. *Tarentum* was

founded by a colony from Sparta, led by Phalanthus, B.C. 708. It fell into the hands of the Romans, B.C. 272, after the retirement of Pyrrhus. It revolted to Hannibal in B.C. 212, and was recovered by Fabius in B.C. 207.

TARTESSII, § 69.

The people of *Tartessus*, in Spain. *Tartessus* is the name of a town and district at the mouth of the Baetis (*Guadalquivir*), in which the Phoenicians planted colonies and carried on a considerable trade. It is the *Tarshish* of Scripture.

THEMISTOCLES, §§ 8 and 21.

Themistocles, the famous Athenian Statesman and General, to whose instrumentality the victory of Salamis (B.C. 480) was mainly due. He was the son of Neocles, and was born about the year B.C. 525. After the Persian war, in B.C. 471, he was ostracised, and retired to Argos. Becoming involved in a charge of Medism he fled to the Persian Court, where he was well received. He promised the King to assist him in future attacks upon the Greeks. But being called upon to fulfil his promise (in or about the year B.C. 460), and feeling unable or unwilling to do so, he is believed to have committed suicide in Magnesia, though some have said that he died a natural death. Thucydides [1. 138], who believed in the latter account of his death, describes him as a man of the most wonderful natural ability. *Life* by Plutarch.

THERMOPYLAE, § 32.

A narrow pass over Mt. Oeta leading from Thessaly into Locris. Here was the celebrated destruction of Leonidas and his Spartans in B.C. 480, and the battle between King Antiochus and the Romans in B.C. 181. See ACILIUS. It was afterwards held with equal ill-success against Philip and Brennus.

THESSALUS, § 43.

Thessalian. See CINEAS. Thessaly was properly the district enclosed by the ranges of Pindus, Olympus and Othrys, but in its wider meaning it included Magnesia, Malis, Dolopia and Oetaea.

TITHONUS, § 3.

Son of Laomedon, beloved, according to the legend, by Aurora [*H  s*], who obtained for him the grant of perpetual life, but not of perpetual youth. He therefore withered away and prayed for death, until Aurora in pity changed him to a grasshopper.

TITUS, § 1.

See FLAMININUS, and ATTICUS.

TROJA, §§ 31, 39.

Troy. In Cicero's time the site of Troy was undoubtedly believed to be that of *Ilium Novum*, the modern village of Hissarlik.

TRUCULENTIUS, § 50.

'The fierce one', a title of a play of Plautus.

TUDITANUS, §§ 10 and 50.

(1) *Publius Sempronius Tuditanus*, Consul in B.C. 204, Censor B.C. 209—8. He had been Praetor in B.C. 213, and had served in Gaul in the two following years (212, 211 B.C.). In his Censorship he insisted on electing Fabius as Princeps Senatus, contrary to the opinion of his colleague. See CETHEGUS. He seems to have been a man of ability, or at any rate to have impressed his contemporaries, for he received two marks of confidence comparatively rare,—first in being made Censor when he had not been Consul, and secondly in being elected Consul though absent in Greece, where he had been sent with proconsular authority; and where he stopped a dangerous combination of the Aetolian League with Philip of Macedon, and made an advantageous peace with that monarch. In his Consulship he commanded in Bruttium, and though beaten by Hannibal in a skirmish succeeded in inflicting a considerable loss upon him soon afterwards [Liv. 29, 36].

(2) *Marcus Sempronius Tuditanus*, § 50, Consul in B.C. 240 (see CENTO). Censor in B.C. 230. He is mentioned as serving in Spain (presumably as a *legatus*) with Scipio Africanus at the capture of Nova Carthago, B.C. 210 [Liv. 26, 48], but, if this is the same man, he must have been then very old.

TURPIO.

See AMBIVIVUS.

VALERIUS CORVUS, § 60.

Marcus Valerius Corvus [*Calenus*], Consul B.C. 348, 346, 343, 335, 300, 299, Dictator B.C. 342, 301. This remarkable man got his name of Corvus from his contest with a huge Gaul, in which he was assisted by a crow which flew in the face of his antagonist, B.C. 346 [Liv. 7, 26]. He commanded with success against the Volscians, Samnites, and Etruscans. He has sometimes been given the cognomen of *Calenus* from his capture of Cales, a town of the Ausones, near Sidicinum [Liv. 8, 16], but this is an explanation of a later age, and he did not

assume the name himself. In B.C. 300 he brought in a law which confirmed under more stringent sanctions the right of the Roman citizen to *provocatio* before suffering blows or death. According to Livy [7, 25] he was 23 when first elected Consul. He would therefore be born in B.C. 372, and would have been in his 74th year in his sixth Consulship. He lived nearly 30 years after this, dying about the year B.C. 267.

VETURIUS, § 41.

Titus Veturius Calvinus, Consul B.C. 334 and 321. In his second Consulship he shared with his colleague (see *ALBINUS*) the disgrace at the 'Caudine Forks', and with him abdicated his office and was delivered to the *Feciales* to be handed over to the Samnites.

VOCONIA LEX, § 14.

A law proposed in B.C. 169, by *Quintus Voconius Saxa*, which according to Cicero [*in Verr.* 1, § 107] prohibited any one from making a woman, married or unmarried, the *heres* of his property. The effect of this law was to limit the amount which a woman could take under a will; though she could take any property left for her in trust [*Gaius* 2, 274].

XENOCRATES, § 23.

Xenocrates of Chalcedon, born about B.C. 396, ob. circ. B.C. 314, came to Athens in his youth, and became a disciple first of Aeschines and then of Plato. Cicero [*Ac.* 1, § 17] classes him with Aristotle as the two most famous of Plato's pupils. Like other philosophers he spent much time in travel, among other journeys accompanying Plato to Syracuse. His good character made him very influential at Athens, and Cicero [*pro Balb.* § 12, *ad Att.* 1, 16] tells a story of him that on one occasion, as he was advancing to the altars to take an oath, the people present cried out that his word was enough without an oath. And [*Tusc.* 5, § 91] that when the ambassadors of Alexander brought him 50 talents (£12000) he invited them to his frugal meal in the Academy, and next morning said 'Did not yesterday's poor supper teach you that I want no money?' He succeeded Plato's nephew Speusippus in the headship of the Academy. Of his works only fragments remain; but his ethical position may be illustrated by a saying quoted by Cicero [*de Rep.* 1, § 3]. Being asked what good his disciples obtained from his teaching, he answered 'They get this,—that they do spontaneously what it takes laws to make other people do'.

XENOPHON, §§ 33, 46, 59 and 79.

Xenophon was probably born about B.C. 430—29; though by some his birth has been placed as early as B.C. 444 [see Mahaffy, *Greek Literature*, Vol. 2, p. 252], and the length of his life has been variously stated at 73 and 90 years. He was in his youth a follower of Socrates, and wrote memorials of his conversation both in the *Memorabilia* and the *Symposium*. The most famous incident in his life is his accompanying Cyrus in the expedition against his brother in B.C. 402. Cyrus fell in the battle of Cunaxa; and eventually Xenophon took the principal command, and led the Greeks safely back to the Black Sea. Soon after this, for some reason which we do not know, he was banished from Athens; and after being with Agesilaus on his march home, and at the battle of Coroneia (394 B.C.), he settled at Skillus, some miles south of Olympia, where he seems to have passed much of the rest of his life in literary and country pursuits. When driven from this retreat by the Eleans he retired to Corinth where he died. His chief works were the editing of Thucydides, and the continuation of his History in the *Hellenica*, the account of the *Expedition of Cyrus*, the *Memorials of Socrates*, the philosophical romance called *The Education of Cyrus*, and a number of smaller tracts on many subjects, including hunting, horse-keeping, and revenue. The tract on the *Athenian Constitution* is regarded by some critics as by some earlier writer.

ZENO, § 23.

Zeno, son of Mnaseas, was born at Citium in Cyprus, about B.C. 350. He came to Athens in B.C. 320, and after studying under a number of philosophers, of the Cynic and other Schools, he began to teach about B.C. 300. He delivered his lectures in the *στοὰ ποικίλη*, the painted colonnade, from which circumstance his followers took the name of Stoics. He died about B.C. 263—259. It is said that having received a slight injury he regarded it as a warning that it was time to be gone, and put an end to his own life. To discuss the Stoic philosophy even summarily would be here impossible; but as it became one of the fashionable philosophies at Rome in its moral aspect, we should notice that according to the popular view its distinctive doctrines were that virtue (not pleasure) was the *summum bonum*, and that virtue consisted in living in harmony with nature. Happiness was not an object to pursue, though it naturally resulted from virtue; it consisted in mental tranquillity, which could only be secured by the resolute

reduction of all wishes to the minimum. Another doctrine much famed was that 'good' and 'bad' admit of no degrees, a thing is absolutely bad or good. Again 'goodness' and 'wisdom' were identical, the only 'good' man therefore was the absolutely wise one.

Zeno's personal character was in the highest degree worthy. 'His earnestness, moral strictness, and simplicity of life were such that Antigonus Gonatas vied with the city of Athens in 'showing appreciation of so estimable a philosopher' [Zeller, *Stoics and Epicureans*, pp. 39—40]. His suicide however may be said to have given a sanction to a custom which afterwards went alarming lengths at Rome.

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